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# AMERICAN PROBLEMS

## ESSAYS AND ADDRESSES

By

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## PREFACE

THE essential problems of America are not commercial, political, military, or territorial; they are ethical, sociological, and educational, — and the solution depends upon agencies independent of government and politics. While evils are many, optimism is the only sane philosophy, and true optimism sees the worst but strives for the best and has faith in the final outcome. To teach a lesson of pessimism would be an untruth and a crime. While it is a duty to recognize evils, it is an equal duty to describe the vision of promise. The real Utopia is not the perfect State, but an unending struggle toward it. In these pages I believe I have not only pointed out the dangers of our country, but have shown the evidence of progress. The underlying character and the final judgment of the people are sound; we are coming to a consciousness of our ideals, and are learning to know the nature and mission of Americanism.

America has been doing pioneer work and is still in the material stage of growth; we have the problem of transmuting material wealth into science, art, and the spirit of a modern Nobility that recognizes the obligation to be noble in feel-

ing and conduct,—and in this we have much yet to learn from the Old World. Justice, honesty, and honor are vital principles to be embodied in the ethical code of the new business and political world. Public standards and individual character are more important than form of government or great commercial prosperity. The ideals, the sentiments, the spirit of the people, the wisdom of their leaders, and a sound education, alone will make a successful democracy. We may add the necessity of a broad religious influence that shall understand and reach modern life, for religion has always been a powerful element of culture.

The value of genuine efforts at reform, the causes of degeneracy, the means of progress, the claims and dangers of socialistic movements, are subjects that belong to another category of our problems.

Phases of education—the spirit and power of the teacher, character-making in the schools, the aims of the universities, the new interpretations in the light of biologic and psychic evolution, the relation of all our education to the ideals of American civilization to-day—are live questions and never so important as now.

The essays and addresses here presented are arranged in three groups: Ideal, Sociological, Educational. Several of the addresses were first given at Commencements, and hence emphasize good citizenship as related to the ethical standards of a democratic State and the growth of civilization.



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# **PART I**

## **IDEALS**





## AMERICANISM

AMERICANISM, essentially, is not the crudities, loose-jointedness, and bumptiousness of our nation's youth, neither is it the commercialism, political methods, and ways of business which invite ready criticism from older civilizations and deeply concern thinkers at home. We believe these traits belong to a stage of development and will be outgrown when we reach thoughtful manhood. A young nation, founded as an experiment, made up of many incongruous elements, having a rapid growth, contending with material problems, gradually learning the lessons of self-restraint and wisdom, may be forgiven much, if the essential character is sound and the promise hopeful.

If the American spirit may be expressed in a word, it is independence — reliance on self. As seen recently through German-American spectacles, it appears as self-direction, self-initiative, self-perfection, and self-assertion. A traveler in the Orient called on a venerable native banker in the way of business, and in conversation was asked, "What impresses you as the striking distinction between your American civilization and ours?" The reply was, "The restless energy of the American as contrasted with your leisurely

life." "Yes, yes, I understand, we passed through that youthful stage centuries ago." Whether repose denotes wise maturity or degeneracy is not for discussion here; powerful initiative is a chief trait of Americans, and explains their progress. This active quality is partly racial, partly due to selection, partly to conditions. In France the youth is taught to depend upon the family for support and funds, upon the Church for religion and morals, upon the State for education, and upon the government for a position — and the French people lack the spirit of self-help which has led the Anglo-Saxons so far. The American youth is educated and then thrust forth into the world to do for himself. He is taught independence of judgment, self-reliance in the choice of a profession and in conduct of business, and he summons his energies to gain success. Worth is measured by honest self-effort; inheritance brings little honor, acquirement all honor. The drones of society, whatever their position, are not fully respected. Glory comes to those who fight a battle and win a victory.

The American ideal in a word is justice; it is the sense of equal rights. In theory all must have a fair start in life through education, must have equal opportunities to win their way and free competition in business, must enjoy equality before the law, and on the scale of manhood must be measured according to worth. It is the demand for a square deal and fair play. And what each man claims for himself he must concede to

others. The Golden Rule is the chief unwritten law of the nation; if not always applied in the first and second person, abstractly it is the universally acknowledged social principle.

Justice implies freedom, and freedom means the right to express opinions, to choose one's calling, and to be a factor in making the laws and in guiding the tendencies of civilization.

The resourceful spirit was common to all the early settlers. They had the courage for adventure; if not a chosen people they were at least a selected people, and they learned many a lesson from their pioneer life. But the Puritans were the rich contributors to America's highest conceptions of right. They were not adventurers for gain, but fled from oppression. They demanded justice, freedom and equality under God. Theirs was a deeply religious nature; conscience was their stern guide; their convictions were deeply rooted in their souls. They represented the powerful moral forces that everywhere command the respect and awe of men, forces that prevail because they are fittest. The Puritans have done their work, and they would be out of their time in this century; but they gave the nation its public ethical standards, standards that are upheld to-day whether in Massachusetts or California. Their influence has been the great leavening power for the whole country.

It is largely through the Puritans that we are a progressive Christian people. The Christian Bible, understood in its true spirit, is the great

code for democracy. It teaches individual responsibility and duties. Rights and equal rights of others, rights and duties, "a just balance," in a word justice is necessary for any government, but is the essential principle of free institutions. There is not an unstable rule whose danger is not due to some kind of wrong; there are few evils of any people which cannot be traced to injustice.

We have no problem of national efficiency. The energy of the country is pushing forward at a phenomenal rate. The only question is the direction of the energy.

Kipling in an inspired moment wrote his great Recessional Hymn, a sobering thought for the English nation after a proud jubilee. When we regard our pride in achievement, our boast of power, our satisfaction in wealth, the insolence of evil forces and our easy tolerance of them, we also pray for a humble spirit:

"Lord God of Hosts, be with us yet,  
Lest we forget — lest we forget!

\* \* \* \* \*

For frantic boast and foolish word —  
Thy Mercy on Thy People, Lord!"

It may seem a gloomy figment of uneasy minds, but democracy just now as never before is on trial before the civilized world. The evils are great and, I believe, fraught with peril. The times are ripe for reform and reform must come, or worse follows and democracy is a failure. The criticism is sometimes passed that Americans take



nothing seriously. We need more of the old moralities and less of the new frivolities. A general revival of the play "Everyman" would prove a useful antidote to heedless tendencies. There is danger when "duty" becomes a term without meaning, and "sin" a strange word with a funny sound. It is told that in olden times, because of their sins, the tables of God's covenant with His people were broken, and this is a profound parable, teaching a stern lesson to the nations.

Every nation has centered around some great ideal, which constituted the unifying and inspiring power. Switzerland means liberty, Holland religious freedom, Italy unity, Prussia education, Germany pride of race. The Holy Roman Empire was little but an idea, and when the idea faded the Empire was gone. America became a nation through a noble ideal. Its growth, its wealth, its progress, its patriotism have been inspired by it. When the spirit that made a united and progressive people is lost, then degeneracy begins. Is America losing her high aims and forgetting her mission?

A Chinaman, educated, refined, wise, and of high standing, made a study of our institutions. He had letters of introduction to a noted political "boss" in New York City. He expected to meet an educated and refined gentleman, but found himself face to face with the grossest type of ward politician, who slapped him on the back, called him John, and inquired how they did things

politically on the Hoang-Ho. The Chinaman replied that in his country no one could hold public office unless he first passed a severe examination in the Chinese classics, and that in this way, it was believed, the best scholarship and ability were secured for the public service. The Boss replied somewhat as follows: "We have them educated fellers here, too. Them guys are crammed full of guff, but ain't got sense enough to run a tamale convention. That blamed civil service business keeps many a natural born genius out of office." And the Chinaman reflected that in his country the American political boss would have his head chopped off for a pirate. Any one who will read two recent thoughtful books on Western civilization from the viewpoint of the Chinese will boast less and respect China more. The oldest civilization has a better right than we have conceded to speak to the newest.

To-day the question is often asked in various parts of the country, "What is the matter with our State?" If some aspirant for distinction had the ability and courage, and an independent fortune, he might give the answer in general and in detail, and make for himself a position in American history as unique as that won by Wendell Phillips. Perhaps a political machine corrupts the ballot, elects the representatives, makes the laws, grasps the franchises, starves vital interests to avoid just taxation, and thereby causes the State to suffer both morally and commercially in the eyes of the nation and the civilized world. And, worst of all, the paralyzing effect of selfishness

upon the whole body politic prevents hope, confidence, energetic action, and progress. Where lies the responsibility? Directly with the good but apathetic citizens who do not value their liberties enough to defend them. And the result of such conditions is the loss of freedom, the chief principle in the charter of democracy. This is our great political evil.

To discuss commercial evils is to invite criticism from some quarter, and one's ground must be wisely chosen. The honest winning of wealth by ability, fitness, and energy is the right of every individual in a democracy. Business is just when it adds to the wealth of a nation and deprives no man of his rights. It is dishonest when it juggles with values and deceives the people. It is unjust when it discriminates, and autocratic when it prevents competition. It is tyrannical when it renders the people helpless and exploits them at will. It is criminal when it endangers health and life for gain. The publicity given in the past few years to the methods of many great commercial interests has aroused the attention of the whole country. If one tenth of the charges are true, the evils must be removed by rational means, or a remedy will be sought which in the opinion of most thinkers will prove worse than the disease, namely state socialism.

So much for pessimism, but a healthy mind remains pessimistic only long enough to learn the extent of the evil to be combated. The true

optimist sees the worst, but believes the best will prevail, and helps to attain the ideal.

There are signs of better things. Experience and publicity are coming to our aid. The majority of the American people are honest and retain the ideals of their forefathers. They are beginning to see that selfish control of politics deprives them of their liberties; they are learning that the campaign cry of "party right or wrong" usually means wrong to the people; the party lash stings and arouses the Anglo-Saxon blood. They are discovering the imperfection of laws that allow great gambling operations to exploit them with no warning, protection, or recourse. They resent the loss of their rights in being shut out from competition. They despise that element of the public press which ignores facts and logic and daily insults their intelligence. It is impossible to fool all the people all of the time.

The final American judgment is sound. In their inmost thoughts the people silently estimate men and events, and silently help to determine results. They honor a public man as his life has been honorable. They respect wealth as it has been gained by self-effort, is free from suspicion of greed and dishonesty, and is used for good purposes. In the great hierarchy of moral values public opinion puts motives, acts, and persons in their proper place.

The fault is not in our stars, but in ourselves, that serious evils exist. A marginal illustration of a recent article on trust problems shows a tiny cherub with a toy spear, mounted on a rabbit,

charging a fiery dragon. This is a volume of social philosophy condensed into an allegorical picture. Reform is viewed askance by the let-alone philosopher and the rogue. Some believe that moral campaigns leave the world where they found it. But the history of political and moral reforms in England during the last century disproves the view; the past half-century of reform in America gives hope. Politics seldom purifies itself; the representatives of the people do not often initiate reform except in response to popular demand. The work must be done by volunteer organizations of citizens, and the nation is keenly awake to this fact. Dozens of great national associations are striving for good citizenship; in every city numbers of organizations are aiming at municipal betterment. State after state and city after city are being purified of their worst evils. Journalism is gaining courage to tell the truth. In the next few years there will be a greater silent revolution than the country ever saw. I predict that it will even become fashionable to be honest.

Using the term in its good original sense, America must have an aristocracy — a rule of the best; the best are the honest, energetic, intelligent citizens — and they are a large majority. The coming conflict is between selfishness and justice.

And we need not doubt the outcome. The American people are essentially religious, moral, and ideal. The nation was founded on great beliefs and was united by a common desire for justice. It has successfully fought evil, and has

been purified by blood. It has a tremendous leavening power. It is standing the test of an expansion policy, and has entered the councils of the nations permanently and for good. Washington and Lincoln are its heroes and exemplars, and the great leaders of to-day are greater than private interests and party platforms.

We are successful in securing the means of living — shall we learn to value more the life lived? Shall the higher forms of scholarship, art, and culture be added to our civilization? The "Letters from a Chinese Official," written by an oriented Western mind, offer something for our newer civilizations to consider. The author emphasizes a merit and a duty not convertible into terms of money, the value of the inner life, the nobility of leisure, reason as contrasted with power, the supreme importance not of the means of living but of the life lived, beauty of the spirit moulded on nature's beauty, poetic appreciation of the commonplace, leisure to regard the stars. Quoting a beautiful passage: "A rose in a moonlit garden, the shadow of trees on the turf, almond bloom, scent of pine, the guitar; these and the pathos of life and death, the long embrace, the hand stretched out in vain, the moment that glides forever away with its freight of music and light into the shadow and hush of the haunted past, all that we have, all that eludes us, a bird on the wing, a perfume escaped on the gale — to all these things we are trained to respond, and the response is what we call literature." And, speaking to the

English nation, he adds: "Machinery of every kind you can make and use to perfection; but you cannot build a house, or write a poem, or paint a picture; still less can you worship or aspire." This is an impeachment of our Western civilization to an extent justified. It gives a picture of the higher art of living which America in her own way must learn before she can attain her richest development and enjoy the fullest respect of the older nations.

Meantime we may fairly ask consideration for our stage of growth and a more generous interpretation of the spirit of our civilization. We are receiving tardy recognition of the fact that our materialism is in a sense ideal; as a people we engage in our various callings with a sense of devotion; we find a joy in the doing as well as in the end attained; we like to play the game with tense nerves, and strong muscles, and stubborn will; we regard the winning more highly than the prize. To the American mind work is not a curse, nor a sign of inferiority; it is a duty, even a privilege; it makes character and increases worth, and hence attains the dignity of culture.

The Platonic ideals of individual worth, colonized in the English universities, and later finding a home in the American college, together with the Puritan doctrine of spiritual perfection, are a strong element in our civilization. These ideals have given us our best philosophy in which material progress finds its ultimate purpose and highest use in subjective development. They have given a code of ethics in which honesty is

not the best policy but the best character. And we are learning that the highest subjective good can be attained only by seeking the good of society and state.

From home and abroad comes the criticism that everything in America tends to a high average, but that we lack the needful incentives to great achievement especially in art, literature, and scientific scholarship; that, where the self-assertion of all is so strong, there is not a ready recognition of greatness. Here is a real danger. Democracy defeats its own ends, if it uses the doctrine of equality to limit excellence. Any form of government is in so far a failure, if it fails to recognize the higher values and offer adequate rewards to genius.

Here again are signs of promise. We are developing an art and an architecture of our own in which American feeling is added to the models of the old world. And the genius of the people will grow with the nation's growth, will come to its fullness when we learn to appreciate all that we are and possess, and gain consciousness of our mission. If the dream of chivalry, moonlit castle walls, historical perspective, poetic association, legend, and fairy tale are wanting, themes of the courage and hope of youth, of laurels to be won, themes of democracy, abound and will inspire art.

From many quarters comes the testimony that education is receiving progressive recognition for its high value, and as a preparation for business and public service. Self-made men are not equal



to the demands of to-day; for the work of the Twentieth Century, added to natural ability and energy, men need all the equipment trained and experienced masters can give. Profound scientific scholarship, investigation, discovery, are finding a place in the public regard, and are securing the material aid for their advancement. Americans are beginning to understand the larger factors of civilization. Here and there wealth recognizes its duties and privileges, and will yield the means to develop the ideal activities of the nation. And we should not expect less. Democracy is the foe of shams, it makes a cult of reality and intrinsic worth, and hence must come to pay homage to the best things of the intellect, heart, and character — all that is honest and profound, all that possesses real dignity.

Withal there is growing the spirit that made and sustains us as a nation: pride in the republic and its achievements; consciousness of our ideals; and out of the West comes a fresh vigor and originality that strengthens the national spirit. We are learning to glory in the name American and know the nature and mission of Americanism.

Experience and reflection give a sober coloring to life, and many a student of American society, viewing to-day the startling revelations of license in politics and business, has at moments a feeling of obsession, as if he were in the presence of a grim spirit of evil. If he has a healthy mind he turns again to history, to human nature at its best and the saving and hope-giving elements of

democracy, shakes off the spell and reasserts his faith.

To teach a lesson of pessimism to the coming generation of active citizens would be an untruth and a crime, but it is the duty of the schools to point out evils and proclaim in the name of God, humanity, and individual decency and self-respect the value of good citizenship, to preach the need of an inspired crusade against wrongs. It is an equal duty to describe the vision of promise.

The young man is happy who enters life with all the enthusiasm of Walt Whitman, the prophet of democracy, to whom nature and cities and people and life and institutions, all that is and is to come, were invested with glory and promise; he is happy whose courage gives speed to the feet and strength to the arm, — whose faith will remove mountains of obstacles.

In its full sense Americanism is the sum of all the traits by which democracy lives and progresses, and by which the individual lives well his life in a democracy. Americanism means love of liberty, tolerance, intelligence, justice; it means work and duty and social service; it means strong character, a clean life, and conserving the physical, mental and moral forces to run well the race; it means principle rather than self-interest, moral courage at a sacrifice, a courage that is stronger than the powers of darkness.

In a republic the people have the kind of government they deserve — and I thank a recent writer on a phase of our evils for furnishing courageous words at this point: "In the eternal

fitness of things, a community of *men* will get man government, a community of dogs will get dog government. A dog public should have dog government — a kick, a kennel, a bone to gnaw, and a chain to clank.” It is the hope of America that the new generation of educated men will neither wear a mark of ownership nor attempt to put bonds on their fellow men.

It is a privilege, never before as to-day, to be young and in the rush of events. History is making rapidly in our republic, and the educated youth, equipped for self-help and service, mindful of the God of their fathers, and inspired by the ideals that made us a distinct people and have thus far preserved us in good and evil days, will shape its destiny. For self, for fellow citizens, for the peoples of the world, for civilization, let them embody the true American spirit and stand for the best in the nation’s life.

May I try a sketch of the American type. He has the born energy derived from Saxon and Norman; he is educated to use his resources in full and without waste; he wants no unearned blessings, but makes his way by his skill and abides the rules of the game; he proudly aims at the best and his purpose is moral and serious; he has a noble independence and the courage to respect self more than party and opinion; he believes in progress and is ready to fight its battles; if not the poet of a romantic past, he is the herald of new events; and last, he is an American and understands America’s place in history and its fresh gift to civilization.



## THE REAL UTOPIA

It needs no astrologer, observing the signs of the Zodiac and casting horoscopes, to predict some things regarding the future possibilities of the youth born near the beginning of the Twentieth Century. We can draw inferences from the signs of the times.

Wordsworth wrote in the early hopeful days of the French Revolution:

“Bliss was it in that dawn to be alive,  
But to be young was very heaven!

\* \* \* \* \*

Not favored spots alone, but the whole Earth,  
The beauty wore of promise — that which sets  
The budding rose above the rose full blown.  
What temper at the prospect did not wake  
To happiness unthought of? The inert  
Were roused, and lively natures rapt away!”

Later Wordsworth wrote in mournful strains, but, could he have lived to the present, he would see many a bud of promise, upon which he and other full-souled champions of liberty fondly gazed, blossoming in beauty.

When self-control replaces tyranny, when hope takes the place of despair, when independent thought supplants repression and ignorance, when individual power is awakened and the active

factors in a nation are thereby multiplied by millions, the results must be vast. The wonderful progress of the century just past is due in part to other causes, but is fully explained only by the activity which a new hope gave to the masses of the people — a hope which France awakened by her purification with fire and blood.

The scientific optimist bases his hope on the study of events. The trend of history for the past hundred years confirms the faith of the cheerful philosopher. The Nineteenth Century may be characterized as the age of steam and electricity, of varied and wonderful inventions, of vastly improved medical knowledge and surgical skill. It was the age of science. In previous times investigators permitted a Hercules, as did Antæus, to raise them above the face of nature, where they struggled in fruitless endeavor. Science to-day stands firmly on the earth, and it has resistless power. God speaks to us through the material world. He has written a true lesson in every law and phenomenon, adapted to the grasp of the infantile mind and the farthest reach of the inspired thinker. At Dodona in Epirus the most ancient oracle of Greece was dedicated to Zeus. The priests listened for the voice of the divinity in the rustle of the leaves on the sacred oaks. That rite was an ancient superstition, but to-day it becomes typical of a mighty truth, and in fact we hear God's voice in the rustle of every leaf, we read his words in every form and force of nature, we see his purpose in the trend of human

events. The scientific method, fully established in the previous century, is laying the foundation for all truth.

In the Nineteenth Century education lost its merely formal character and was given a rich content, discipline became humane, and the schools were made democratic and opened to all classes of people. The Nineteenth Century was, in the fuller sense, the age of religious liberty and religious progress, the age of improved moral and social conditions, of emancipation, of rational and humane treatment of crime and misfortune, of missions and charities, of labor unions, of the Peace Congress. It was a period characterized by improved civic life, by constitutional government, Italian freedom and German unification, and the influence of such statesmen as Bismarck, Cavour, Gladstone, and Lincoln. It was a period of great variety and strength in literature and art.

The Twentieth Century inherits the progress of the Nineteenth and gives promise of still greater advance. The scientist will still extend his knowledge of nature, the inventor will more completely command her forces, and the mechanic's skill will keep pace with the demands of inventive power.

To-day the man of genius has no patent right. Through books and education the thought of millions responds to his suggestion; the hearts of millions beat in sympathy with his sentiment; the people absorb his originality and rise on the scale of being.

Society looks more severely on all vice, dis-

honesty, crime, and false politics. An educated self-restraint takes the place of legal repression. The new education aims at clear ideas and wholesome activities. Through the influence of the schools, in a few generations there will be less of false show in the form of pretense, of false distinctions in the form of caste, of false action in the form of immorality and crime. The growing democratic spirit, the closer relation of culture to real life, the sense of the dignity of labor, industrial education, are making of the world humanity's workshop, as a substitute for that other — an idle brain. The scientific method is the ally of virtue. It is patient and enduring and just and truth-seeking. In the coming time applied Christianity will everywhere extend its beneficent sway to relieve the unfortunate and to establish justice and truth.

Not only for our own country, but for the world, is the promise of our century. Puritan New England has established itself on the Pacific border and looks forth through the Golden Gate to the less fortunate peoples of Asia. The planting of colonies in America was the grand flank movement of civilization. Eastward and westward is its march until its forces unite, victorious over the last stronghold of ignorance, inertness, and despotism.

We need but note the landmarks of history to see how far the race has advanced. If we still have ignorance, we have not the Mediæval darkness; if we have commercial dishonesty, we have not the Robber Barons; if we have intemperance, we have not the old Saxon orgies or even the early

New England indulgence; if we have bossism, we have not tyrants; if we have oppression, we have not slavery; if we have political insincerity, we have not Machiavelism; if we have the spoils system, we have not the rule of corrupt courtiers; if we have an aristocracy of wealth, we have not the evils of Feudalism and the Seigneur's rights; if we have wars, we have not Genghis Khans and Tamerlanes.

The race as well as the individual grows wise through experience. Many evils of the past can never reappear, and we are gradually learning new lessons. In a republic there are natural correctives to abuse — the self-interest of the people, and the right instincts of the people. Overreaching selfishness, whether in business combinations or in politics, works its own overthrow. All that is false, though for a time secure of the forbearance and long suffering of the people, treasures up unto itself wrath against the day of wrath.

Our civilization is a wonderful growth, and the allegory of the Psalmist may be adapted to describe it. For surely the Almighty cast out the heathen and planted it; he prepared room before it and caused it to take deep root and it filled the land; the hills are covered with the shadow of it, and the boughs thereof are like the goodly cedars. Though often its hedges have been broken down, barbarian hands have plucked it, and it has been wasted and devoured, yet God has ever looked down from Heaven and visited this tree which his right hand planted, and again caused his face to shine. Our civilization is strongly rooted in a



well-watered and fertile soil, and the sun of a new century shines upon it.

There are two dangers always threatening democracy — anarchy and class selfishness. The despotism of the old Bourbons in France was swept to destruction and well deserved its tragic fate. Then arose the tyranny of the people, blind, furious, and merciless. The fatal error of the early revolution — the same error that ruined former republics — for a time made the name of liberty a fear and a reproach. The tyranny of a king is far better than the tyranny of a mob. The tendency of freedom to surpass its true ideals is an ever present danger — a danger that will be wholly avoided only after many lessons of sad experience. Anarchists, extreme socialists, all orders of whatever name, that would subvert existing systems and make all as a level waste to be swept by blinding tempests, could draw many salutary lessons from the terrible scenes of the French Revolution.

On the other hand the well-conditioned people must consider the welfare of all classes. Society must regard those evils which government is unable or unwilling to remove. Humane, charitable, and reform organizations may be made powerful factors in solving the problems of democracy. All history has but one answer to the question which Cain asked at the dawn of human events, and which men have not yet forgotten to repeat — Thou art thy brother's keeper! A full measure of vengeance is returned for wrong and

neglect. A passage in Dickens' "Bleak House" is a classic for the practical philanthropist. It describes a ruinous street in London called Tom-all-Alone's. Tom himself has been the subject of much fruitless parliamentary and other discussion. "In the midst of which dust and noise, there is but one thing perfectly clear, to wit, that Tom only may and can, or shall and will, be reclaimed according to somebody's theory but nobody's practice. And in the hopeful meantime, Tom goes to perdition head foremost in his old determined spirit. But he has his revenge. Even the winds are his messengers, and they serve him in these hours of darkness. There is not a drop of Tom's corrupted blood but propagates infection and contagion somewhere. There is not an atom of Tom's slime, not a cubic inch of any pestilential gas in which he lives, not one obscenity or degradation about him, not an ignorance, not a wickedness, not a brutality of his committing, but shall work its retribution, through every order of society, up to the proudest of the proud, and to the highest of the high. Verily, what with tainting, plundering, and spoiling, Tom has his revenge."

Education — industrial, intellectual, moral — alone can save the nations from the reign of license. The energies of a people must be rightly directed, or they will prove a power to blast all that is fairest and best. It becomes the duty of states, not only to furnish opportunities for education, but to require that the people use them. If the public is heavily taxed for the schools, it may be fairly said, in a last analysis, that education of the rising

generation is the chief function and duty of the public.

We have made a hopeful picture of the progress of the past century, and of the promise of the new. But the Utopia has not yet been attained. However, if we examine closely into present tendencies, we shall discover that many incentives toward depravity, in the coming times, will be lessened, if they do not wholly perish. We take the optimistic view, not because there are no evils to overcome, but because evils can be overcome, and history is a record of progress, and the forces are massing as never before for an onward movement.

Discussion of the elements of progress may properly include: The influence of individual character as compared with that of political and social systems; the ideal conditions for progress; the attitude of the citizen toward reform; the prevalent philosophy of life; and the duty of the scholar.

Many people ascribe our economic and other ills to the whole industrial, social, and political order. But the problem is not altogether one of trusts or labor unions, of nationalism or individualism, of representative legislation or initiative and referendum. Every form of organization is the outgrowth of some need of society, and, when it has served its purpose, it gives place to a more fitting type. The real evil is not in constitutions and statutes, but in the selfishness and dishonesty of men. The remedy is not a change of laws but a change of heart. There can be no ideal state

until men are ideal. When altruism becomes the ruling motive the perfect state is already made.

Inequalities will always exist. It is as impossible, as it would be fatal, to level all distinctions. The need is that natural leaders should be active in philanthropy. The feeling of kinship with all conditions of men was never before so conscious and widespread. Within a few years every city has come to count its charity organizations by the dozen. These societies are learning, not to patronize and pauperize, but to create opportunity, hope, and self-reliance. They are learning to reach evils at their source. This work is the spontaneous effort of the "fittest" to bring help and inspiration to the less fit. The struggle for others is becoming a prominent factor in social evolution.

Says Mr. Henry Wood in his remarkable book, "The Political Economy of Humanism": "It is not great fortunes, *per se*, that need excite apprehension, but rather the means through which they are accumulated. The great necessity of the times is a revival of thorough honesty, and the sure punishment of its violation. Public sentiment must not applaud sharp financiering as brilliant, but denounce it as socially disgraceful, and punish it as a criminal offence." We need more multi-millionaires who will proclaim with sincere purpose: "It is a disgrace to die rich, and it is a curse to any young man to inherit great wealth." We need more magnates who will say: "The theory that there is no limit to the power of money is modern feudalism. Combinations to wreck and destroy competition should be made

impossible." We need more high public officials who will teach young men: "There is nothing lasts so long or wears so well and is of such inestimable advantage to its possessor as high character and an upright life."

Here are some propositions regarding positive duties that seem self-evident: Corporate wealth should be honest, just, and humane, should be ready to consider the public weal and to bear its just share of public burdens. All good citizens should contribute to the intelligent investigation of ignorance, poverty, and degeneracy, and should strive to remove the causes as well as to control the effects. Party interest should be subordinate to public interest. The merit system should obtain in appointments to the civil service. Each individual owes society the expression of his best self—whether it be a philosophy or a song, a history or an invention, a public service or a day's humble labor for the good of home and humanity.

Now and then a citizen complains bitterly that the time is out of joint, and deems it a cursed spite that ever he was born to set it right. He thinks that in defiance of all endeavor human nature will remain the same; that he can do nothing. For every needed reform turn a thousand do-nothings into doers and the work is accomplished. If there is a hopeless being on earth, it is the good but indifferent citizen. We may have a certain respect for the active scoundrel, but never for passive goodness. There is enough of discussion; all intelligent people are aware of the chief evils

of the day and believe they should be removed. Our Puritan ancestors were men of action. They thought out their creed and their duty and turned their prow toward the stormy Atlantic, and made a new civilization where had been a wilderness. As an element in reform there are great possibilities in the Woman's Club movement. I refer to the democratic Woman's Clubs that include all earnest workers. They may become a power, not merely to beautify towns and aid charity, but to improve society and purify politics.

There is a recent movement in Germany of some note against pessimism. A reviewer says of it: "They [the leaders] strive to inspire their friends with sentiments of joy and freedom, strength and unconquerableness, self-improvement and self-respect; they wish to produce a joyfully active people, who long to realize their ideals in life. 'Only by deeds,' they say, 'can we show that which represents ourselves. Only deeds are convincing. The impulses of our life should be given to beauty and holiness.' The leaders of the society hope to conquer the materialistic way of looking at the world, now so common, and to gather around them those who, not being satisfied with mere ceremonies, yet cannot find any satisfaction in a lifeless skepticism or an easy-going lack of faith." This view of life is as refreshing as a breeze from the mountains.

An ideal philosophy, shared by the common people, is an essential element in progress, as well as of the hoped-for perfect state. In my school-days I read Washington Irving's description of

Westminster Abbey. I then thought it sacrificed truth to rhetoric — was a piece of fine writing. Years later I stood in Westminster Abbey, and, as I beheld the lofty columns and the mighty arches springing from them — looked on the tombs of kings, warriors, poets, and statesmen — viewed the sculpture symbolic of patriotism, courage, and Christian hope — and, in the dim, religious light, listened to the solemn organ music, I experienced the feeling produced by Irving's description. No mere catalogue of what the Abbey contains would have expressed the truth. Westminster Abbey is more than the stone and wood of which it is built, and the sculpture more than the marble from which it is chiseled. You feel that the reality of the place is the deeds, the ideas, the sentiments there recorded or symbolized. Census reports do not express the reality of the world. Nature is more than rock and soil, civilization is more than industry, and life is more than occupation. We must add grandeur and ideas and ideals. This is a world filled with monuments to past greatness, but it is also a world of present deeds and opportunities for glorious achievement.

The schools should do much to make good citizens, but they cannot do all that is needful. The philosopher behind his desk fails to convince, when the philosopher on the street corner proclaims that honesty is sublime simplicity. Fine literature does little toward right living if the standard of journalism is low. The tone of society is a mighty influence not to be fully offset by the schools. The times demand the co-operation of

all instrumentalities — home, school, church, and press. The home is perhaps the most important influence. You remember Burns' "Cotter's Saturday Night" — the reunited family gathered by the fireside, the aged reverent father, the kindly mother, the admonition due, the Scripture lesson, the evening hymn, the simple, heartfelt prayer. The poet says:

"From scenes like these old Scotia's grandeur springs,  
That makes her loved at home, revered abroad."

I believe the grandeur of any nation must ever spring from scenes like these, making healthy the soul of childhood.

Wendell Phillips in his oration on "The Scholar in a Republic," delivered before the Phi Beta Kappa at Harvard in 1881, told some wholesome truths. He claimed that great reforms spring from the instincts of the people and are too seldom led by scholars. "I urge on college-bred men," he said, "that, as a class, they fail in republican duty when they allow others to lead in the agitation of the great social questions which stir and educate the age."

Wendell Phillips was a scholar. He was essentially a patrician by nature, by education and by rank. He had high social standing, promise of success in his profession of the law, and chance for political advancement. All these he abandoned and, with others of like faith and courage, took his stand in favor of emancipation. The political and the commercial leaders were hostile to the



movement; the churches and the universities were hostile or indifferent. He was ostracized, attacked by the press, and suffered from mob violence. With the soul of the ancient martyrs, he and his co-workers stood firm to the end. In crises of the conflict he ever obeyed the injunction of his noble wife: "Wendell, don't shilly-shally." He was a man, not without faults, prejudices, and mistakes, but possessed of a great virtue that out-balanced many errors — the power to arouse dormant souls to righteous action. He adopted the spirit of Mr. Garrison's declaration, made at the beginning of the great struggle: "I will be as harsh as truth, and as uncompromising as justice. I am in earnest, — I will not equivocate, — I will not excuse, — I will not retreat a single inch, — and I will be heard."

These extracts from Phillips' speeches faintly indicate his character and purpose: "One soul with an idea outweighs ninety-nine men moved only by interests. Inevitably our ideas, — the only living forces, — for a while overawed by marble and gold and iron and organization, must heave all to ruin and rebuild on a finer model." "There are more dead hearts to be quickened, than confused intellects to be cleared up." "I have never defiled my conscience from fear or favor to my superiors," was part of the oath every Egyptian soul was supposed to utter in the Judgment Hall of Osiris, before admission to Heaven. Let us show to-day a Christian spirit as sincere and fearless." "Wherever a chain is broken, wherever a ray of light is admitted, wherever a

noble purpose is struggling, wherever an obstacle is removed, there is Christianity." "The pulpit is the life of an earnest man; it is the example of the citizen, the reformer, the thinker, the man who means to hold up, help, broaden, and unfold his brother."

We sometimes wonder that the needs of the day do not call forth intellectual and moral giants with courage to denounce wrong and lead the people to victory over the forces of evil. In addition to their college course I would stir the souls of scholars with the speeches of Wendell Phillips. To combat evils still existing, every commonwealth needs hundreds such as he.

The scholar, trained in the university, has more wisdom, larger power, better ideals, and greater professional skill, but not always the needed incentives to action. The culture of the past and the principles of all the sciences are an invaluable intellectual store, but in addition the scholar should be fired with a holy zeal. He should give himself a course in Socrates and Savonarola and William the Silent and Gladstone and Lincoln — men of action, leaders, reformers, moral heroes, crusaders that would win the Holy Land as the permanent possession of humanity.

Carlyle relates, "Brother Ringletub, the missionary, inquired of Ram-Dass, a Hindoo man-god, who had set up for godhood lately, what he meant to do then with the sins of mankind. To which Ram-Dass at once answered, he had fire enough within him to burn up all the sins in

the world." And Carlyle reflects that this is the test of every true man, that he have fire within him to burn up somewhat of the sins of the world, of the miseries and errors of the world.

For the work of the Twentieth Century, have faith in progressive evolution, and the divine power behind it, and the divine purpose working through it. Know that the youth of this generation were indeed born under a fortunate star. By whatever effort, gain as your most valued possession the spirit of altruism — be a normal and saving element in the great organism of society. Ever make your cause just, fight it on its merits, and put into it force enough to win. Join the political party of your choice and help to purify it. Dare to despise popularity, and thereby merit and win popular approval. Turn from doubt and darkness and let the light of the springing dawn fall upon your brow.

The philosopher's Utopia is still indeed a dream of Nowhere. A true vision of progress is the only real Utopia — not a state of perfect conditions, but an unending evolution toward it. Should the perfect state arrive, it would not exist as a mechanical system of external regulation, but in the hearts of men, thence working outward in human relations. The true Utopian is he who sees the worst, and, with faith in the final outcome, works for the best; who believes that toward God all things tend, but that in Him alone is perfection.

From any standpoint the outlook is encourag-

ing. Though man is selfish, he everywhere shows some kindness; though he loves ease, yet he conceives of duty; though he is fearful, on occasion he becomes a martyr; though his life is full of errors, yet he looks toward ideals; though he makes failures, he still strives. Robert Louis Stevenson in a single sentence turns pessimism into hope: "Let it be enough for faith that the whole creation groans in mortal frailty, strives with unconquerable constancy: surely not all in vain."

"Sure, He that made us with such large discourse,  
Looking before and after, gave us not  
That capability and godlike reason,  
To fust in us unus'd."

"New occasions teach new duties;  
Time makes ancient good uncouth;  
They must upward still, and onward,  
Who would keep abreast of Truth."

## LEADERSHIP IN A DEMOCRACY

IN the Roman Church of San Pietro in Vincoli is Michelangelo's statue of Moses, the leader and lawgiver. It is a resourceful, compelling figure, a supreme type of human power, the greatest conception and interpretation of a great artist. In the presence of this work symbolizing the spirit of leadership, we can but have for the time an exalted vision of heroes and events — the grand Biblical narrative, the men who have made history, the progress of peoples. We see Moses avenging the wrongs of his brethren, leaving wealth, power, and the splendor of the court, retiring to a desert land and there preparing by study and contemplation for the work of delivering his people from bondage. We see him as he listens to the command of God from the burning bush. We recall again the undertaking of the divine mission, and the events of the wonderful pilgrimage to the Promised Land. The story is the greatest epic yet written and the best philosophy of history. Moses took up his work with modesty and self-distrust, but constant communion with God gave faith and strength, and for forty years he was the able, wise, courageous, persevering leader of an ignorant, unstable, complaining, and rebellious people, who were constantly lapsing into idolatry.

He gave his followers the moral code which is the foundation of character and conduct in all advanced nations to-day, and worked out its application to daily life. Tender and compassionate when possible, he was terrible and efficient in the use of justice. Because of a moment's loss of faith he was not permitted to enter the Promised Land, but he gave his final instructions and blessing and appointed a wise successor. To the time of his death, "his eye was not dim, nor his natural force abated." "And the Lord buried him in the land of Moab, over against Bethpeor; but no man knoweth of his sepulchre unto this day." "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."

"This was the bravest warrior  
That ever buckled sword;  
This the most gifted poet  
That ever breathed a word:  
And never earth's philosopher  
Traced with his golden pen,  
On the deathless page, truths half so sage  
As he wrote down for men.

"And had he not high honor —  
The hillside for his pall —  
To lie in state, while angels wait  
With stars for tapers tall;  
And the dark rock-pines, like tossing plumes,  
Over his bier to wave,  
And God's own hand, in that lonely land,  
To lay him in the grave?"

Much of history centers around individual men, and the best records of human events are in part biographical. The venerated names are those of

leaders who had an exalted mission. The Old Testament may be taken up afresh for a study of its rulers, prophets, and poets, and become, as it were, a new revelation for to-day and a needed inspiration. We need a revival of Solomon's wisdom. We need the powerful denunciations of Isaiah, the threat of retribution and call to repentance, and, as well, the prophetic hope in a glorious future and the final redemption of the race. In the divine economy natural leaders are found for every age. Socrates, inspired by his attendant spirit and proclaiming an exalted standard of justice, is one of the beacon lights of history. And century by century we have written in the hall of fame the names of the makers of religious liberty, political freedom, race emancipation, national unity, state reform, and social progress. And we have men to-day in high places who possess somewhat of prophetic vision and are leading the people in the way of civic duty and national honor.

Wherever and whenever appears a true philosopher, saint, poet, or hero he is revered as having received the divine afflatus. As a matter of history, the power of Christ's leadership is beyond estimate and description. The transcendent hopes and principles of Christianity have made innumerable followers whose faith and devotion have been as surpassing as the conceptions that called them forth.

As one stands in the Dome of the Invalides and looks upon the tomb of Napoleon, turns to the

chapels set apart for members of his family, behind the high altar reads his last wish to repose on the banks of the Seine among his own people, and through the pale blue light views the proportion and finish of the architecture, he is impressed with the grandeur of the whole, but he has the while an undercurrent of feeling that Napoleon as the hero and saint of a consecrated church is somehow out of place. Savonarola's humble cell in the old Convent of San Marco, where are shown simple relics of the Florentine reformer—a volume of his writings, his wooden crucifix, a fragment from his death pyre—is in extreme contrast. But, because there dwelt and prayed and went forth daily to preach and prophesy, a man of God, the narrow crude cell becomes a temple.

In his essential character a great leader has a profound moral quality; he draws vital force from the Source of Goodness and transmits it to the multitude; he subordinates self to a great purpose; human betterment is his ideal; and he guides men up the heights.

The true leader is filled with passionate zeal, devotion to a cause; his courage rises above convention, misunderstanding, and attack; he directs events, and by his power commands assent; he imitates the Great Exemplar in that he teaches, not as other men, but as one having authority.

And he is not merely learned, he is a man of wisdom; he is not merely intellectual, he has will and fire; he does not proclaim his truth from afar, but moves among the people. In the French Pantheon we find, not kings and emperors, but men who were



of the people and reached the hearts of the people — Mirabeau, Rousseau, Victor Hugo, Carnot.

We cannot agree with the philosophy that leaves everything to fate and makes progress only a sprouting process from the past. Regarding the human will, common sense is probably better than logic, and we assume the utility of effort. Statistics are cited to show that reform is futile, leaving the world no better for the disturbance. But statistics are notably deceptive and usually neglect important factors. Moreover, statistics are a poor measure of the working of moral force. The percentage of crime, the rate of increase or decrease, the appearance of unexpected evils, waves of action and reaction, do not show the sweep of the moral current.

Ideas and leadership are the forces of progress. These forces have made every nation and every revolution, and have spread every religion. They will make other reformatations and revolutions, and will create many a necessary reform. We are not obliged to go far for proof. Nineteenth Century history is largely a record of permanent onward movements, and each of these is clearly the result of organized effort, inspired by ideas of justice, and led by men representative of the need of the time. It is not the "dry dead fuel" that makes the fire, but the "Great Man, the spiritual lightning," who kindles it. Without the leader reform remains dormant.

Senator Conkling once made this remark at a

state political convention: "When Doctor Johnson said that patriotism was the last refuge of a scoundrel, he ignored the enormous possibilities of the word reform." "Reform" is too often a false cry. Reform, begun sincerely by honest men, may be taken up by shrewd demagogues and guided to an inglorious issue. Reform often is the chronic disease of minds dissatisfied with any and all conditions, and may be directed to matters that are better let alone. Surface facts may be mistaken for essential tendencies, and energy may be wasted on effects instead of causes. Worst of all reform is made a fad and thereby life becomes a weariness to intelligent and sane minds. Too, the eccentric and the monomaniac push to the front and trouble the water without hope of a healing miracle.

Some satirist suggests that, when Abou Ben Adhem prayed the recording angel to write him down as one that loved his fellowmen, probably his wife, if there was a Mrs. Abou, disturbed his peace by bitter complaints of his broad philanthropy and neglect of obvious home obligations, and pointed to the empty larder and the condition of his children's sandals. There is falsity as well as truth in the implications of the satire, and there are compensations for the charity which reaches abroad, as for that which begins at home. The apostles went forth without gold in their purses or scrip for their journey.

It is difficult to define the limits of sane reform, but this may be said: True reform is more a matter of character than of custom, of regeneration than

of regulation. Faults in the laws, the mechanism of government, the conventions of society, the methods of business, the use of wealth, are of minor importance compared with the faults of character which they reveal. A corrupt tree cannot bring forth good fruit. High-minded men advocate the merit system in civil service, political integrity, purity of the ballot, honesty in business for ideal rather than utilitarian reasons. Real reform is not material and mechanical; it upholds standards of honor, honesty, justice, philanthropy and duty. Unless we except the beneficent uses of scientific discovery, any scheme of human betterment which does not appeal to ethical motives is superficial and the results are only temporary.

In a democracy the conflict of ideas makes freedom and progress, and the fittest ideas finally survive. The danger from false lights is ever present. Education and the successful teaching of pure ethical standards alone will prepare the people to determine right aims and ideals and choose wisely their reforms and their leaders.

Our own history shows the vital necessity of wise leaders. George Washington is the Father of his Country, not only for his qualities as general and statesman, but especially because he set a noble example of devotion to the best ideals and of regard for true standards of national life. Lincoln was a spiritual guide in the dark days of the republic. Hardly a message or proclamation of that period that did not breathe freedom, justice,

faith in God, and victory of the right, and his devout sentiment did much to inspire the people with hope and confidence. And we have to-day a notable example of leadership which gathers the decent forces of the country and leads them against well-entrenched and defiant evils. And the example is a lesson to all comfortable, selfish, time-serving, mechanical officials who in no way represent the life and soul of the nation.

We have a stable form of government; we have the machinery through which the will of the masses may be expressed; we have freedom of opinion; we know the kind and extent of our ills; the public is aroused; it needs only leaders and active support to effect reforms. There is no need of revolution; revolution is the last resort of an outraged people and usually is of doubtful wisdom. The South American republics are hardly improved by their political upheavals. France would be stronger to-day, had she grown into freedom by progressive stages. Russia is better with a limited constitutional government than with any immediate results to be secured by violent upheavals and a period of chaos. Not constitution makers, and socialists, and anarchists, but education and ideals and leaders, will solve political and social problems.

When utterly wearied with fresh exposure of crime, we sometimes dream of an ideal land where there are no political bosses, no corrupt legislators, no public officials controlled by unjust influences, no municipal robbery, no graft — a land where there is no dominant power of any

selfish interest, no bribery of courts or officials or voters, no stealing of franchises or of public lands, no railroad discrimination, no adulterated or poisoned foods, no fake medicines, no preventable railroad accidents — a land where there is no neglect of official duty, no contempt for the laws, no delay of justice, no dishonorable party policy, no political madness, no unnecessary burdens for public service — a land where the government is conducted for the people's benefit, where "the poor are not very poor and the rich are not very rich," and all riches are honestly gained, where schools representing all the ideals of the people abound and poor private schools do not exist because all schools are publicly supervised, where great men are great because of their attainments in science, literature, and art, where democracy keeps faith with its ideals.

Is this a picture of an unattainable Utopia? Students of political science tell us that such a country exists to-day, and I have sketched the picture from facts which they present. In all the political vicissitudes of Europe never permanently conquered, by common consent set apart as a neutral territory for freedom and refuge, guarded by its Alpine heights emblematic of the spirit of its people, Switzerland has realized all these ideals. Thorwaldsen's Lion of Lucerne always invites the traveler. Its art, its associations, its sentiment, its setting in a spot of natural beauty fit for contemplation, awaken our noblest feeling. And it symbolizes the Swiss character, for it commemorates the famous Swiss Guard,

sold as mercenaries to a foreign and faithless king, but themselves faithful in the storm and terror of revolution even unto death. They knew honor and duty.

Is this example of the Alpine republic to be lost to the world? It has performed for civilization an experiment of surpassing value, not to be discounted by any argument of square miles of territory or sum of population. With such lessons before us, insult us no longer with cries of "let well enough alone," "let time cure our ills," "what does it matter to me," "there is no need of reform," "reforms are of no use." Every complacent, indifferent man who refuses to stand on the side of reform, especially if he be educated, and educated be it remembered by state and society for the service of state and society, is a traitor to his country and humanity. The hope of pilgrims who sought this country for refuge, the spirit of the revolution, the ideals of the Father of his Country, the faith of Lincoln, the sacrifice for the life of the nation in the Civil War, the example of Wendell Phillips, and many another such as he, every courageous leader to-day, call us to redeem the republic and preserve individual justice and national honor. Life should be "idealistic, humane, passionate." This is not a land of palms where may dwell "mild-eyed, melancholy Lotos-Eaters," deep-asleep while awake, dreaming of Fatherland, but too weary to ply the oar for the desired haven.

I sometimes think that we need to return awhile to the spirit of the Old Testament. We need

more of the stern justice and the dignity of the ancient prophets, more of the thunders of Sinai, more of direct communion and walk with God. We are suffering from a "decadence of positive authority." We build character by easy methods. Character not only avoids vice, but it recognizes duties and encounters hardships and perseveres, and law as well as love must have a hand in its making. Love and law must be used in proper ratio. Joaquin Miller relates an experience with a grasping neighbor, who, as it were, had taken both coat and cloak and had smitten him on the right cheek and on the other also. At the next attempt wrath arose in the patient soul of the poet and he expressed righteous indignation. His astonished neighbor asked, "Is this your Sermon on the Mount?" And he got for reply, "Yes, for it is there written that you shall not give that which is holy unto dogs nor cast your pearls before swine." And the Singer of the Sierras proceeded to smite his unjust neighbor hip and thigh. And the chastened man washed his bruised face and shook hands and said, "It is just." I think I never before understood this part of the Christian dispensation. It is one of the profoundest lessons of sacred writ and is confirmed by modern psychology. The spirit of meekness and tolerance is too holy and precious to be used where it will not be appreciated and hence must work harm. Nothing breeds selfishness like too much giving. In matters of right we have adopted easy ways; we do not like to interfere with wrongdoing. The administration

of justice is inefficient and the laws are despised. Criminals do not understand the leniency of justice or the tolerance of the people. We have been casting our pearls before swine, and daily they turn again and rend us. And this condition will last until law arises and smites shameless greed and dishonesty hip and thigh, from Dan to Beer-sheba.

Some heathen peoples are more consistent than the Christian, for they use their philosophy and practise their religion. Conversion is not a mere matter of belief and feeling; it is not a mere turning about; it is marching in a new direction. Conversion, in its full meaning, is to cease from cheating, oppressing, and selfish living; it is to help one's neighbor, do justice as conceived in the best days of Rome, live in honor as did the Knights of the Round Table; it is to be in all practical ways a good citizen, to be a producer, to earn what is received. We need more of the philosophy that appears in practice, more of religion that is lived in the whole round of daily duties. We need not so much new ideas of God, and new interpretations of theology, but rather an educated consciousness that perceives and feels the horror of a dwarfed, distorted, ugly, abject soul, and the beauty and dignity of honor, honesty, and justice; that knows wherein duties consist and by daily effort builds up a life of righteousness.

In America's great metropolis is a Hall of Fame, where are inscribed the names of men who have done most good for their country. Some one has suggested that we build a Hall of Shame, where



may be inscribed yearly the names of those who have done most harm to their country. Public opinion is often one of the strongest of moral forces, and, when aroused, it may hurl lightnings of wrath. Public opinion is powerful for good to-day, and in a modern way is using the effective weapons of God's ancient prophets, for it is employing denunciation, it is demanding retribution, and in consequence is bringing about repentance. Men are even fleeing before it, and in fear and shame are hiding from its face.

The graduate of the schools has great lessons to learn in the School of Life. Knowledge as such is passive and unmoral; wisdom is active and moral; it uses the best means to the best ends. Knowledge, to be useful, must be guided by wisdom. One glory of the Old Testament is its clear view of wisdom and estimate of its worth: It is the principal thing, and all the things that may be desired are not to be compared to it; its fruit is better than gold; it finds out knowledge of witty inventions; by it princes decree justice; it leads in the way of righteousness; it obtains divine favor. And as the Bible exalts wisdom, so does it in substance condemn the pedant, the prig, the snob, the cad, and the fool. The Athenians had learning, but the Lacedæmonians wisdom, and the latter were renowned for their legislators, magistrates, and generals. The Persians formally taught their youth virtue as we teach books. Montaigne says, "All other knowledge is hurtful to him who has not the science of goodness."

The successful educated man must abjure pedantry, turn contemplation into action, know the spirit of his time, and, if he has not the power to lead, must at least keep pace with progress. The state and society are concerned with the youth's estimate of values, his attitude toward practical questions, his effective power,—in short his wisdom.

In a large or small way the scholar should be a leader, or at least his life should be inspired with the spirit of leadership. Warriors and statesmen are not the only leaders. He who hides not his light, but lets it so shine before men that they may see his good works, he that governs himself and therefore is better than he that takes a city, he who stands for right things, he who proclaims boldly his sincere thought, he who marches strongly to his goal, he who seeks not applause but to do his best, he who is not ashamed of ideals, he who has a faith that reaches beyond the stars, is mighty by what he is and what he lives for.

We see educated men of character and power deploring conditions and in fear because often the people are led by demagogues, scoundrels are dictators, and the worst elements rule. It is a sorry thing to see the brightest men of the nation, armed with knowledge, training, logic, and wit, doubt their own power for influence and show the white feather in face of ignorance and wrong. In all the recent literature on the burning questions of the day, the most striking and suggestive title is "The Cowardice of Culture." Wendell Phillips' oration on "The Scholar in a Republic"

was a trumpet call to the educated American to be a leader in great social problems. And the most important and forceful demand upon the schools is that they turn out men morally fit for leadership and give them the power and desire to be leaders.

Who would lead others, let him first organize and guide himself. Every one is a bundle of impulses, some good, some bad, derived from an ancestry reaching back to the savage and far beyond. Some impulses are to be repressed and others cultivated. The mental and moral forces are to be regulated for economic action to the best ends. Each man has the problem to subdue his nature to the demands of our civilization. If he has a noble, courageous manhood, stands for the best ideals and for progressive movements, he will be in spirit and influence one of the leaders of his age.

Ibsen's *Peer Gynt* has some important lessons well put that are in keeping with our theme. The hero adopts the philosophy, "To thyself be enough" — a philosophy of isolated selfishness. He is capable of wishing and even willing an act of hardship and endurance, but that one should actually perform it is beyond his understanding. He goes "roundabout" all difficulties, but never finds his way "straight through" them. He will not be a "sumpter mule" for others' woe and others' weal. In his travels, finding himself annoyed by a pack of vicious monkeys in a tropical grove, he thinks he will get him a shaggy hide and

a tail, and learn monkey talk to escape discomfort. But he finds his easy way of life hard and learns that even evil thoughts may breed hideous offspring. In his old age his lost opportunities arise to haunt him: "We are songs; thou shouldst have sung us. Down in thy heart's pit we have lain and waited; we were never called forth." "We are tears unshed forever." "We are deeds; thou shouldst have achieved us." As death approaches, the grim messenger tells him he has not enough positive soul to be claimed by God or Devil, and that he must be annihilated. The truth comes to him at last, not the doctrine of selfish isolation, but the creed of altruism: "To be oneself is to slay oneself." He learns that the motto that makes character and leadership and progress is "Right through, though the path may be never so strait."

The self conquered, the strait path pursued, the deeds of duty accomplished, the songs of inspiration sung, the tears of compassion shed — these arise, not as reproachful memories, but become a benediction and a reward. The mechanical, commonplace, do-as-the-others, unimaginative, selfish life is the bane of self and society. The vision of youth is true, if the central figure is some crusader with uplifted sword and the cry "God wills it." The passionate soul that divines duties and goes straight to the goal is of God's elect. Such a soul sees everywhere the miracle of the burning bush, sees nature aflame with a mysterious fire that does not consume, communes with God in the heights, and through faith marches triumphant to the Promised Land.

In a poem of Browning, David with harp and voice breaks the deep gloom of Saul with a vision of the power of a great deed:

“ . . . Each ray of thy will,  
Every flash of thy passion and prowess, long over, shall thrill  
Thy whole people, the countless, with ardor, till they too give  
forth  
A like cheer to their sons, who in turn fill the South and the  
North  
With the radiance thy deed was the germ of . . . ”

## AN EXAMPLE FOR STATESMEN

SOON after William E. Gladstone had finally retired from public life, a cartoon in an illustrated periodical showed the eminent statesman seated in his study at Hawarden. Over his desk was an inscription, "I have permanently withdrawn from politics," — and with keen eye, eager expression, and spirited manner he was writing his views of a current political question. At that time the humorous picture recalled vividly his wonderful career, and I made a mental note to reserve a prominent place on my shelves for his biography when it should be fully written. Mr. John Morley's "Life of Gladstone," recently published, is the occasion and sufficient excuse for a review of the best elements of Mr. Gladstone's character and influence.

The greatest lesson for this generation to learn is good citizenship. Increasing democracy is attended with increasing political and social problems, and the safety of the modern state depends not only upon the average height of public morals, but especially upon the character of public men and the motives which guide their leadership. No better chapter in modern history for instruction can be found than that which describes the relation of Mr. Gladstone to the events of his day.

It presents exceptional material for character study, as well as analysis of problems.

I may say at the outset that I am no blind admirer of the great leader. He was long in learning many truths which he later championed. He had faults of logic and of judgment. He was sometimes obstinate in pursuing a path because he had entered upon it, and was accused even of mistaking desire for belief. He occasionally committed political blunders. But upon the whole he led along the highway of progress and in later years did pioneer work in the country of new thought. Our interest is with the part of his character and life which made him a conspicuous exemplar.

Greatness is never mere accident; we can reason from effect to cause and assume that adequate aim and effort were added to ability and opportunity. Mr. Gladstone was no exception to the rule. His motto at Oxford was, "Steady application and strict economy of time." The diary of his student days gives evidence of a marvelous devotion to substantial reading — reading of the active kind that makes original power. His time was filled with strengthening activities. On a certain wasted day he wrote, "God forgive idleness." He had a most attentive and persevering will, and he confessed that his great secret was "concentration." He was usually dissatisfied with his execution, and at every stage of his progress aimed at still higher standards. In fine, Mr. Gladstone was too complete a man to rely on genius, which is

only the capacity for success; he gathered the material of success from every fruitful source.

The influence of Oxford tended to make contemplative scholars; but Mr. Gladstone was not a recluse; for him the mere enjoyment of culture was not a sufficient end; his good was an objective good. He had within him the spirit of battle; and all his training was but preparation for an active contest in behalf of whatever just cause.

His choice of a profession was studied as if it were a "calling" in the theological sense. His mission was to influence men, and he hesitated between the religious and the political field. It is part of the secret of his wonderful career that he compromised by carrying his religious purpose into politics. In the Middle Ages he would have led a crusade.

Added to all he had an essentially sound nature — dutiful, sincere, vigorous, broad. His youth had a dignity and nobility that promised large fulfilment, and it was crowned with a reverence for God that added vitality, strength, and high aim to all his purposes.

Many men start well who early fall out of the race. Mr. Gladstone's endurance, longevity, and constant growth are due in large part to his ways of life. He took care of his physical vigor by courageous exercise, whether climbing like a mountaineer about the Scotch highlands or felling sturdy oaks at Hawarden. He never wasted time; a volume was in his pocket for occasional moments of leisure. He rested by "change of



effort," and habitually found recreation in reading and writing. He did not allow his profession of politics to dwarf his interests as a man of culture, but turned from regular duties to literature and various controversial questions, thus keeping his spirit broad and progressive. He was never satisfied with what he had accomplished; nothing had been done, because there was so much still to do. In his old age he said, "I have been a learner all my life and I am a learner still." Mr. Huxley, when he met Mr. Gladstone for the first time, was so struck with the statesman's zeal for justice and humanity that he exclaimed, "I should like to know what would keep such a man as that back; why, put him in the middle of a moor, with nothing in the world but his shirt, and you could not prevent him from being anything he liked."

Mr. Gladstone wrought for himself the miracle of perpetual youth; was always young, because always advancing toward light and truth — and he traveled far. Oxford's influence was conservative; the University stood for fixed conditions, did not teach the modern lesson of liberty. Accordingly Mr. Gladstone entered upon his political career completely saturated with the conservative ideas of his times. In 1833, at the age of twenty-four, we find him standing for union of church and state, the Irish establishments, military sinecures, West Indian slavery, Irish coercion, keeping Jews out of parliament and dissenters out of the universities, — and on all these questions he later changed his position. Although always adhering to the traditions of the Church, he became tolerant

regarding the opinions and civil rights of all men, whatever their belief. To follow his growth is a most interesting and instructive study of the evolution in a human soul of ever better ideals.

Mr. Gladstone could but progress, for his career was governed by "uprightness of intention and a desire to learn," and this attitude finally led to the conviction that placed him in the ranks of the liberal party. In 1865 he wrote, "There have been two great transmigrations of spirit in my political existence; there will probably be a third."

Mr. Gladstone's political ideals and measures are rich in suggestion. Here was a successful leader who took little trouble to be popular and declared a politician who makes popularity a consideration not to be worth his salt. He said, "The fame of the moment is a dangerous possession and a bastard motive."

Broad, hopeful for humanity, progressive, aggressive, he had the qualities that go to make up the great statesman. Then he had political prudence and awaited the opportune moment, but, when the moment came, with thorough belief in his cause, in the name of justice and right, he threw his whole soul into the campaign. When once entered on a course, his courage was unyielding, and more than once, when he had a true vision of coming events, he stood forth almost alone, and, proclaiming his purpose, gathered followers and led them to victory.

The ideals which he carried into political life were a surprise and a puzzle to the ordinary

politician. It was evident that he used the same maxims of justice for political as for private affairs; indeed, politics was a part of his religious life—he was applying religion to the problems of the day. “Principles, not persons,” was his motto, and the truth was more than party allegiance. As he championed the cause of working men, he learned a generous sympathy for them, and came to trust the instincts of the people. In questions of foreign policy, honor and justice were greater than national aggrandizement, and lofty principle than material strength. He said, “I value our insular position, but I dread the day when we shall be reduced to a moral insularity.”

A remarkable illustration of his practical power is seen in his handling of the nation's finances. Financial matters were the farthest from his taste, but he proved a laborious, accurate, and just Chancellor of the Exchequer. He put the whole business on a higher plane and invited interest by the charm of his discussions — “talked shop like a tenth Muse.”

His abstract ideals he applied to problems. He urged the Golden Rule in the treatment of Greece, opposed the selfish attitude of England in the Suez Canal matter, and sought to redeem the character of his country in an affair of the Ionian Islands. He fiercely exposed the horrors of political oppression in Naples, and, denouncing the policy that kept the unspeakable Turk in power, startled the world with his picture of the Bulgarian atrocities.

In home affairs he favored the emancipation of the industrial classes from burdensome tariffs and taxation, and fought to extend the franchise. He believed that liberty fits for liberty and that freedom is the means to secure the rule of the best. This spirit he carried into his policy for the colonies, and declared that they should learn the lesson of freedom through freedom. In a memorable debate he exclaimed: "You cannot fight against the future. The great social forces which move onward in their might and majesty are against you."

His breadth and justice are shown notably by his attitude regarding church interests. He claimed that spiritual dangers cannot be removed by temporal penalties. He voted to abolish church rates and to remove parliamentary disabilities from those who refused the prescribed oath.

Of course we find him fighting against corrupt elections, even when conducted for his interest, and favoring the merit system in civil service. Here is a bit of philosophy which Mr. Gladstone understood clearly, that "it is not by the state that man can be regenerated." He knew that national character means the character of the individuals making the nation, that legislation is powerless except as it represents the sentiments of the people.

There are vastly diverse views of Mr. Gladstone's practical politics, and the heat of controversy has not sufficiently cooled to permit safe final judgment. But he certainly opened up new paths to progress and forced a way through

obstacles too difficult for others. The tendency of events was hastened by his efforts, and many beneficent statutes testify to his power, wisdom, and justice. Great as was his actual accomplishment, his influence for good was greater.

Whatever opinions may be held about Mr. Gladstone's political views and acts, there is no doubt about the man. His greatness is constituted by those universal qualities that live and command reverence after particular issues are forgotten.

He had the desirable minor qualities which are so many aids to essential attributes: courtesy, kindness, self-control, patience, sincerity, simplicity, hatred of injustice and oppression. He had buoyant hope and faith in the whole order of the world. At the age of seventy-seven, in one of the darkest hours of his political career, when everything tended to discourage and embitter, he was still optimistic, and, recalling the improvements of the century and the decrease of burdens and sorrow, wrote a vigorous protest against the tone of Mr. Tennyson's second *Locksley Hall*.

The secret of the people's confidence in Mr. Gladstone was that they believed him noble in character, faithful to his convictions, and to be guided by high moral ideals. He placed every question of states, peoples, and government on a high plane. He obeyed his own injunction: "Be inspired with the belief that life is a great and noble calling, an elevated and lofty destiny."

Mr. Morley writes, "He [Mr. Gladstone] knew

men well enough, at least, to have found out that none gains such ascendancy over them as he who appeals to what is the noblest part in human nature." I think this is the great teaching of the great statesman's character and career. The people like honesty, ideals, and courage. There are notable men in our country to-day who are teaching anew the lesson of success in politics through honesty. The average politician is the biggest fool on earth, because he does not know that the people have higher standards than his, and sooner or later will expose and defeat him. Mr. Gladstone's example was a most helpful and potent influence in politics and in the field of civic duties. He raised the level of parliamentary motive and action and showed the duty of leaders in a democratic state. He had the comprehensive view that steadied him in relation to any particular phase of life's problems and duties. Whatever criticism may be offered by his political opponents, the verdict of mankind is that integrity is greater than infallibility, and that Mr. Gladstone's character was sound to the core.

Amongst his aphorisms are two or three that are especially noteworthy. He was tolerant in judgment; he said, "What is not needful, and is commonly wrong, is to pass a judgment on our fellow creatures," — holding that we cannot know the grounds, incidents, and merits of a case sufficiently to pass a conclusive judgment. Again, "Indifference to the world is not love of God" — a thought that is the motto of every religion or creed that in the future will reach the people. Perhaps the

most striking of his sayings is this: "Man should beware of letting his religion spoil his morality." This sentiment, held no one can doubt with entire reverence, saved him for freedom and justice in political life and showed a deep understanding of the great mistake of all religious history, namely, persecution for the sake of the cause. Mr. Gladstone had a "passion for the sound of the sea"; it had a kinship with the largeness and activity of his spirit. Like Wordsworth, he drew inspiration from nature; he speaks of the invigorating and refreshing influence of solitary walks among the hills, and the mental and physical tonic of a mountain solitude. This is one test of a great soul.

In passing I can but quote from Mr. Gladstone's tribute to university training, the good results of which he notably exemplified: "There is not a feature or a point in the national character which has made England great among the nations of the world, that is not strongly developed and plainly traceable in our universities. For eight hundred or a thousand years they have been intimately associated with everything that has concerned the highest interests of the country."

Next to the direct influence of living examples, biography is the best teacher. Here we see theories of life tested by experiment, shown to be possible, desirable, successful, real. Analysis of character helps self-analysis. Mr. Gladstone's life is an eminent example, since in many respects ideal, and since it was connected with an impor-

tant period of progress. Of the many lessons to be drawn, we can emphasize but a few. To adorn a tale is more grateful than to point a moral.

The youth is father of the man in that by the character and amount of his effort he creates his future. I recently discovered in an otherwise idle tale a striking illustration of waste of time and decay of soul. It was a story of two brothers who aimed each at an ideal, the one to write a noble epic, the other to paint a great historical picture. Lacking the courage for application, and giving themselves to ease and dreaming, they awoke at middle age with a terrible sense of opportunities forever past, powers wasted, and ambitions now no longer possible of realization — a tragedy common enough in real life. The value of the tale was in its vividness and in placing the effect beside the cause within the space of a brief drama. Men sometimes have in dreams premonitory visions of the result of a worthless course of life and awake to thank God it is not too late to avert the tragedy. Would that every youth, as he faces the world, could have such a vision, vivid and terrible as the wrath of God. But it is useless to repeat common-places which are evident even to callow minds. The power of concentration and the will to endure to the end are the distinguishing marks of genius, whether in a Gladstone, a Dickens, a Spencer, or a Newton. Unless one has within him these mainsprings of action, only the prodding of the Almighty can stimulate him toward a worthy goal. When, powerless before the demands of this



thought, I had laid down my pen, providentially these lines came to hand:

“When the lash of the wave bewilders, and I shrink from the sting of the rain,

When I hate the gloom of Thy steel-gray wastes, and slink to the lamp-lit shore,

Oh, purge me in Thy primal fires, and fling me on my way!

“When I house me close in a twilight inn, when I brood by a dying fire,

When I kennel and cringe with fat content, where a pillow and loaf are sure,

Oh, on the anvil of Thy wrath, remake me, God, that day!

“When I quail at the snow on the uplands, when I crawl from the glare of the sun,

When the trails that are lone invite me not, and the half-way lamps allure,

Oh, purge me in Thy primal fires, and fling me on my way!

“When I waken to hear adventurers strange throng valiantly forth by night,

To the sting of the salt-spume, dust of the plain, and width of the western slope,

Oh, purge me in Thy primal fires, and fling me on my way!

“When swarthy and careless and  
grim they throng out under  
my rose-grown sash,  
And I — I bide me there by the  
coals, and I know not heat  
nor hope,  
Then, on the anvil of Thy wrath,  
remake me, God, that day!”

The age of the dawdler and dreamer, the gentleman of leisure, and the mere scholar is past. Democracy means self-effort, self-support, and a tithe of interest, time, and energy in behalf of one's fellows. We are in a transition period when fresh interests rapidly appear: new philosophy, new political science, new views of education, new industries, new ideals of civilization, — a period having many great, even dangerous problems. Education to-day is preparation for the responsibilities of to-day, which must be undertaken with full training, equipment, and courage. In this century the Church exists for works as well as faith, ethics for practice, culture for use, brawn for industry. In seeking an active life Mr. Gladstone typified the spirit of the time. The world owed him nothing; he owed the world the expression of his best self, and no picture of his entire biography is more striking than his prayerful choice of a calling, when all his powers were straining for action. His biographer characterizes his attitude at this period in words not to be surpassed: “Honorable desire of success, satisfaction of the hopes of friends, a general literary appetite, conscious preparation for private and

public duty in the world, a steady progression out of the shallows into the depths, a gaze beyond the garden and cloister, *in agmen, in pulverem, in clamorem*, to the dust and burning sun and shouting of the days of conflict."

Sound age means a sound youth. There is hope for him who seeks the best intellectual and spiritual food, boldly asserts the freedom of the best in himself, and is not ashamed to aspire to the best the Almighty offers. It is not priggish to maintain real dignity of soul. No need to feed swine and eat husks, when your better heritage is bodily health, intellectual power, pure morals, manly conduct, large aims, noble ideals, and a religious life.

Not long since I met an Englishman who criticised Mr. Gladstone's progressive change of position on national questions. To be always a learner implies change. It is the most striking feature of his greatness that he was educated in the old order and advanced to the leadership of the new. The secret of a great life is progressive self-consciousness. The horizons of truth remain the same to him who stands still; he who climbs at each greater height has a broader view. Emerson refused to regard consistency as a great virtue, and thought that each day's truth should be uttered boldly without apology for yesterday. The scientist in search of truth advances through a series of experiments and hypotheses to the result. Life is an experiment with its stages of discovery and increasing glimpses of truth. Growth is greater than consistency. Be always receptive to the deep-

ening influences of history, literature, nature, and events, and follow truth wherever it leads.

Mr. Gladstone's moral purpose, if possible, was even more strenuous than his other active traits. He was of too strong a nature to exchange his manhood for degrading or worthless pleasures; was too much in accord with the moral order of the world to fail in honesty or honor. His was a character of integrity in the literal meaning of the word — a whole, neither unsound, nor lacking in essential parts, nor to be broken. And the code of honor for private life he carried into public life. Here his example is monumental, and it suggests a vital subject.

So far as democracy really gives liberty it is the goal of political progress. Sanity requires faith that the ultimate result of the course of events will prove beneficent, but watchful control is a factor in making events. Corruption in public office, dishonesty in business, indifference to evils, low ideals, the power of wealth, if not the unlimited rule of numbers, are a menace to free institutions, and we are learning through growing publicity the extent and importance of the danger. We have before us the problem of transmuting politics into statesmanship, selfish business into just dealing, the potency of good citizenship into active energy, material wealth into art and research, quantity into quality. I am one who believes that the social level can be raised by effort, that much depends on leaders. The scoundrel who says honest elections are impossible and the indifferent

citizen who declares conditions hopeless, as regards results, are equally bad. Mr. Gladstone treated every question touching humanity as an exalted interest and raised the whole level of English politics. The right aim of education in America to-day is to make citizens who will sacredly guard democracy from its dangers.

There is another reason why ideal leadership is a need for a successful republic. In ways democracy tends toward low ideals and a monotonous level. A few years ago a dream of my life had been to visit the scene of Coleridge's celebrated "Hymn before Sunrise"; I wished to look upon the grandeur he beheld and experience the emotions he portrayed, — and later the opportunity came. Arriving at Chamouny on a cloudy day, I first climbed to Montanvert, viewed the sea of ice set like a gem in the black hills and just then wreathed in a halo of mist, looked across the valley, checkered with fields and gardens, to the pine-clad range beyond, and listened to the distant music of the Arve and Arveiron, the one finding its source at the foot of the glacier and joining the other in its course down the beautiful valley. The next day I climbed above the village and waited for the sun to appear. About noon it came forth in all its glory, and just then the clouds parted as a curtain above Mont Blanc, revealing the dazzling summit piercing the blue depths. It was the nearest glimpse of Heaven I expect ever to have on earth, and for the moment I should not have been surprised to see angels ascending and descending. This experience has become to me

an allegory suggestive of the need of civilization. We need lights as well as shadows, beauty and variety, and the everlasting heights to which we may look and bring our thoughts a little nearer Heaven. In other words, we must have our art, our ideals, our leaders. In the ethical world, we cannot afford to fill the valleys by lowering the hills.

On my return home from the trip referred to, I met on the boat the managing editor of a great New York daily. He invited my attention to a scheme of a prominent and wealthy man, not then named, to found a school of journalism, and discussed the reply he was about to make regarding its feasibility to the prospective donor. I have awaited with considerable interest the progress of the scheme, and by chance find the purposes of the donor set forth in a recent review. Whatever may come of the projected school, Mr. Pulitzer has done an inestimable service to America in proclaiming his standards for journalism. He says: "Nothing less than the highest ideals, the most scrupulous anxiety to do right, the most accurate knowledge of the problems it has to meet, and a sincere sense of its moral responsibility will save journalism from subservience to business interests, seeking selfish ends, antagonistic to the public welfare. . . . The editor, the real journalist of the future, must be a man of such known integrity that he will be above the suspicion of writing or editing against his convictions. . . . Without high ethical ideals a newspaper not only is stripped of its splendid possibilities of public service, but may become a positive danger

to the community." These are standards not only for the journalist but also for the business man, politician, and citizen, and unless we progress toward them we shall surely progress toward that condition which is the prediction of the enemies of liberty and the fear of its friends.

Mr. Morley's deepest bit of sentiment in the biography is where he refers to Mr. Gladstone's sane view of the "perpetual whirl of trivial objects that to thousands have no law, no meaning, and no end," and quotes aptly from Wordsworth:

"But though the picture weary out the eye,  
By nature an unmanageable sight,  
It is not wholly so to him who looks  
In steadiness, who hath amongst least things  
An under-sense of greatest; sees the parts  
As parts, but with a feeling of the whole."

To have a "feeling of the whole" is the mark of greatness that lives in the presence of God, weaves the metaphors of nature into a grand allegory, has faith in the order of the world and belief in progress, bases action on principle, and *therefore* sees the parts in proper perspective, is heedless of unworthy trivialities, is undisturbed by disappointment, and sees the end through misunderstandings and the conflicts by which it must be attained.

Mr. Gladstone was not merely a severe ideal, a copy seemingly too difficult for imitation. He was a man of flesh and blood with his foibles and failures, a genial companion with his lighter

moods, a gracious friend, sometime a student who occasionally wasted time and was repentant therefor, who at the end of his university career faced the world with the intense emotions of expectant youth. And he entered real life with purpose and courage, resolved to earn success by hard work and a good name by persistent honesty. This is the brief and simple lesson for young men beginning life, but a lesson confirmed by the experience of the ages, that not all the thunders of Sinai could proclaim too loudly. Students carry from college some skill, knowledge, and power, but their best possession is character and rational ideals. Integrity is greater than infallibility is a great maxim, and is another way of saying that a man is greater than his occupation, and no advice about business or profession or success is to be weighed with it. Many a private fortune to-day is more wealth than was possessed by scores of the men whose lives have profoundly influenced the world, but the world reverences the memory of the possessors of spiritual wealth. It is wonderful how we exalt heroism, and sacrifice, and honor, and art, and genius — any expression, however imperfect, of an ideal. The instincts of men are right, and where you see honor paid there is your standard.

We all renew our strength as we become the disciples of great teachers; we all make little journeys in reality or fancy to the homes of great men; there we erect our shrines; and surely because there lived a man who made the most of his powers and gave his best to the world, we shall also turn aside to pay our homage at Hawarden.



## AN AMERICAN PREACHER

I ONCE heard a sermon by Phillips Brooks. I stood in a crowded gallery throughout the service, and was unconscious that I was tired. His style was simple, his delivery bad; but I listened with absorbed attention. His theme was "Sympathy." He spoke of its quality, its value, its inspiration to the weak and discouraged, its adornment to all social relations, its binding power on the elements of society. And then he showed the value of the supreme sympathy of Christ, able to satisfy the soul's highest need. I have often thought of the discourse, and tried to discover the secret of the great preacher's power.

Among the men who did notable work during the latter part of the Nineteenth Century was Phillips Brooks; among the good memoirs recently written is that by his biographer. Here was a man who succeeded, to whom men willingly listened, who fostered the best ideals of all who came under his influence. What were the causes of his success and what for practice may we learn from his life and teachings?

To most readers an accentuated life has a stronger attraction; we enjoy expression of one-sided ability, emotional, intellectual, or practical. Eccentricities of genius are spice to more sub-

stantial qualities. Brooks was a normal man, a well-balanced character. His interest was in the greatest problems of humanity, and it is as true to-day as when Plato taught, that in the world of knowledge the idea of good appears last of all, and is seen only with an effort. Yet he, using none of the arts by which false or superficial reputation is made, interested men of every type in ethical and religious thought — the highest proof of spiritual power.

We question to-day whether the man who deals with other than utilities has a use in the world; whether there is any foundation for other than practical philosophy. Perhaps the doubters are merely color-blind to beauties clearly seen by normal vision; perhaps qualities of character are truly the highest realities; perhaps the innate consciousness of ethical truths accounts for the reverent bearing with which men hear sincere words on themes surpassing trades or politics or problems or countries or times. To get lasting fame the poet must sing for all countries and all times, must express universal truths. Whatever changes may be made in religious beliefs, there will always be men who will found hypotheses regarding the greatest problems; there will always be need of correctives to material interests. We read constantly of new movements in Germany, England, and America, representing a broad religious philosophy abounding in good works — each a protest against naturalism. At the same time we may be sure that any human conceptions of the Deity, and any religious teachings that are abhorrent to the best instincts divinely im-

planted in man, will perish. Were this not a side theme, I would dwell upon it. But I will refer to Herbert Spencer's chapters on "Ecclesiastical and Religious Retrospect and Prospect." They are a corrective on the one hand to fixed doctrine and on the other to the idiocy of materialism.

Phillips Brooks interests us for two things: he had the qualities by which success is won in any calling; he was eminent in his power to apply poetry and philosophy to life.

As with all great men, Phillips Brooks' genius lay in his receptiveness and his energy. His mind was open to the whole field of knowledge and to all best ideas and influences — beauties in nature, traits of character, material and social forces, thoughts of the greatest writers. He selected the useful material and rejected the worthless and harmful. He was able to give bountifully, because he received largely. Withal he had the power to work prodigiously, and he took up each duty with intense earnestness. Like every man who in any field ever won glory, he prepared for his success with drudging, persevering labor, directed toward definite results. There was no mental or moral imbecility, no paralysis of will, no unused, wasted, or misdirected energy — the marks of human folly and failure. He conserved his splendid powers and applied them.

In character, he was simple, natural, frank, strong of will, of fine instincts, hating the base, and loving whatever was beautiful and noble. Power, whether in natural forces or in thought

and will, strongly attracted him. He had a sane mind, judging men and events wisely. He had an optimism and common-sense faith that carried him safely through the trying period of materialistic thought which characterized the latter half of the Nineteenth Century.

To his power for work and his sound character were added traits necessary for practical success: a sincere and honest bearing; strong convictions spoken in simple and earnest manner; a sunny expression; a most saving spirit of mirth which never wearied; and above all a sympathetic knowledge of men or rather of the nature of man. One of his hearers said: "He knows what is in us all. He speaks out of the common experience and comes right to the heart of men." The delicacy that made him wise in approaching others on religious themes made him reticent regarding his own inner life, and he never fully forgave his close friend, Dr. Vinton, for forcing personal religious discussion on him during his college days. "It was mean," he said, "to get a fellow in a corner and throw his soul at him." He was not only an ideal preacher, but believed in applied Christianity, and was ever ready to respond to the call of the sick and needy, however humble.

To be an influential leader one must understand the spirit of the times, be of his country and his people, and know their problems. Phillips Brooks was a good American, believing in the public schools and claiming that they represented the state's best ideas, namely freedom, intelligence, responsibility. In a memorable sermon in West-

minster Abbey, delivered as it happened on the Fourth of July, he paid a touching tribute to his own country, and asked prayers for blessings on her freedom, religious liberty, devotion to education, her equality, and her open gates. During the Civil War he took a courageous stand, as had his noble relative, Wendell Phillips, for freedom. After the great tragedy at the close of the war, he spoke of Abraham Lincoln as "the noblest type of American character," and held up, as an example to frivolous, weak, and inefficient young men, Lincoln's distinguished virtue, truth, courage, and independence, and reverent fear of God.

Phillips Brooks loved young men. His work as occasional preacher to Harvard and his plan of pithy short addresses are well known. When he was called to consider whether he would accept Harvard's offer to become permanent college preacher, he had an intense struggle with the question which he debated from the standpoint of duty. Recently discussing with President Eliot at his home this turning-point in Brooks' life, he said, "As Brooks sat there in this room and gave his decision to remain with his church, he showed marked evidence of the mental strain and was as pale as a ghost."

I think Phillips Brooks was in many ways such an ideal preacher as Dickens discovered and described when making observations among the London churches. And he, renouncing formal authority, proclaimed a broad Christianity, assuring the people that the least of them could work out their own salvation by "simply, lovingly, and

dutifully following the Saviour." He told the beautiful and affecting history of the New Testament, used the terse models for prayer and preaching found there. He forgot himself in the eloquence of the Great Teacher, appealed directly to his people as fellow creatures, and they listened with earnest faces expressive of deep emotion.

We respect Phillips Brooks for his broad view and tolerant spirit. Here was a man who advocated candor in the pulpit concerning growing interpretations of religious truth, and could publicly thank God for the life and work of any good man however he might differ in belief. He was thoroughly progressive in spirit, and this bit of humor and philosophy is very significant: "The Puritans! How glad I am they lived and that they don't live now." Nothing can so well represent the man as his own teachings. I here bring together from various sources the substance of his most striking views.

The church cannot afford to "commit itself to a half-developed, a half-recorded and a half-understood past," or misuse the principle of authority against the search for truth. There is danger in dogmatism, formalism, mere ecclesiastical morality, in giving undue importance to artificial sins and improprieties, in indulging the Pharisaical spirit, or finding satisfaction in mere subjective religious enjoyment. Christ was not self-righteous, but aimed to make others righteous. The spontaneous protest of the soul against the church has often been needed for the Church's purification. "The Bible is not properly a revela-

tion, but the history of a revelation." "There is in these facts nothing to prevent the recurrence in the Bible of mistakes or misconceptions." Of every religion the test is, can it make men better? Unity is to be found, not in organization or dogma, but in the unity of spiritual consecration to a common Lord.

The cure for skepticism is Christ himself and not doctrines about him. Reality is larger than philosophy, Christian life than theology, truthfulness than truth, conduct than belief. The Bible is not a book of laws or dogmas, but a biography — a true book of life. There is no man, however humble, the story of whose life sympathetically told would not be worthy of interest.

Let us not wait for the Millennium, but make the best of the world and live greatly now. Men are nobler than they think; let them honor their own lives, maintaining an attitude of self-respect rather than of false humility. "Son of man, stand upon thy feet, and I will speak to thee."

"All men are the children of God in virtue of creation; the moral life is the expression of the divine will; the phenomena of the world's order are incidents in the kingdom of God." From the true religious life comes a fineness of culture not otherwise gained. There is a moral grandeur in Christianity.

It is not what men say or do, but what they are, that moves the world. The powerful thing in the world is character, and more important than religious experience or dogmas. Intellect cannot work alone; love and will belong to the complete

nature. The great fact in the life of Christ is that He never simply knows, but loves and resolves at the same time.

Phillips Brooks' writings are full of inspiring thought. In one beautiful passage he shows that we may always find in ourselves new capacity and appreciation for goodness, beauty, and truth. Passing to a new experience is like turning a new page in a book by a known and trusted author. An established thought is a new standpoint for the soul. We need to foster every thought of nobleness, purity, or strength.

If we give nature a fair chance it will mend a broken life. It takes time to build our minds; let us shrink from no length of labor or thoroughness of work in the process. We put ourselves in the power of every deed of our lives, good or ill.

He equally condemned narrow conscientiousness and unprincipled intelligence. The good and the great in man should be united. "In Lincoln was vindicated the greatness of real goodness and the goodness of real greatness."

He had no patience with petty excuses for neglect of sacred duties and sternly threw back on the soul of the individual the responsibility it should carry. "Do not pray for easy lives. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks." "Character, and character only, is the thing that is eternally powerful in this world. Character is the divinest thing on earth."

Spite of misunderstanding of the nature and value of sentiment, true sentiment is the foundation



for any plan or action. "The great human sentiments are the only universal and perpetual powers." Upon sentiment rests religion, through it progress is made. Sentiment is sound, it is sentimentality that is rotten. Sentiment is alive, intelligent, truthful, active, self-sacrificing; sentimentality is dead, senseless, distorted, lazy, self-indulgent. "Sentiment is the health of human nature, and sentimentality is its disease." Optimism is the only true condition for a reasonable man.

Aside from the foundation elements of success, namely, a receptive mind and power to work, and the personal qualities that get a hearing for ideas, we are impressed with Phillips Brooks' breadth and tolerance, a consequence of his power to perceive essential truth; his knowledge of human nature, general and individual; his sincerity; and his exalted conception of character.

It is said of the greatest men that they belong to no particular time or place. Homer and Aristotle are modern. We hail a new genius in so far as he views the incidents of current history in large perspective. This man was claimed by several religious denominations, for he spoke great truths found in all creeds because common to all minds.

His knowledge of human nature was gained partly by direct analysis, partly by instinctive induction from his own nature. He could make men conscious of their own proper standards for self-respect, and for this reason merchants and laborers would leave their work on week days

and listen to him with respectful and deep interest.

"If you wish me to weep you must first weep yourself" was Horace's precept to the old tragic poets, and it is illustrative of a general principle — if you wish men to believe, you must believe what you utter; if you desire lasting respect and confidence you must be sincere. Sincerity does not always win prompt applause, but it endures. Dishonest catering to ignorance and superficiality not only lacerates the sensibilities of genuine and logical minds, but finally always fails of its purpose. What beyond truth and honesty is added for popularity condemns the speaker and demoralizes the listener. Sincerity is the opposite of all demagogism and flattery and fallacy and pretense. Truths uttered with wisdom and courage make a lasting impress on the soul. Real qualities of character, real evils, real ways of return to the normal path, were Brooks' themes, then and now convincing the mind and winning the heart.

"Truthfulness is greater than truth and character than belief" was one of Brooks' pithy sayings, and it embodies a whole philosophy, sets forth the true quality of character. The ideal he advocated was his own ideal; he lived as he taught. In him the elements were joined in symmetry — generous impulses, clear intellect, responsive will — making a character complete, strong, and beautiful.

I may use a single direct quotation from Professor Alexander V. G. Allen's "Life of Phillips

Brooks." "He was like a lyre played upon in quick responsiveness by the spiritual forces in the universe, whether in nature or in the history of man, anxious to miss no chord of the heavenly harmony. Out of this process was born the preacher, who in turn was to play upon humanity as a lyre, evoking from it the same response which his own soul had rendered back to the choir of the immortals. Beneath the indescribably rich contents of his mind and heart there was a deeper simplicity. There was but one rule to follow, he must be the man that he ought to be, and was made to be, to do always the thing that he ought to do, and then labor to bring the world which he loved to his own standards."

Any preacher of religion may well take lessons from Phillips Brooks. If he does not know this larger view, let him earnestly pray for light. People are as eager as ever to receive the truth, but they more wisely judge what is offered. Any teacher of youth may well learn from the consecration, the wide outlook, the high standards and the generous heart of such a man. If he have a low estimate of his calling, let him pray for inspired guidance in the noblest of all work. To-day more than ever young people are seeking education, but there is a wiser estimate of the spirit of the teaching, and of the value of the thing taught. In regard to education Brooks was constantly asking the question, "How is the power of ideas to be brought to bear upon the will?" This is the question foremost in educational circles to-day.

Ideas and sentiments have little value, except as they enter into character and determine the will toward moral conduct and useful action. Uncultured honesty is better than a mere sharpening of the wits. Our education will hereafter be tested by the criterion of good character and good citizenship.

Believers in pure biologic evolution may say, let the world alone; society will progress by natural laws; you can add nothing to the world-process of which you are an atom in the hands of fate; survive in the struggle as best you can and let the unfit perish. But the leaders in sociological thought to-day recognize the psychic factors in our civilization; they see that the so-called natural evolution belongs to the world of material force and animal instinct. The conscious reason takes up the work of ideal progress and becomes the artificer, under divine guidance, of all that is best in state and society. An accepted principle of sociology is that the material of progress is the ideas of original minds, and that through imitation these ideas become the common possession. Carlyle's "Heroes and Hero Worship" strongly illustrates this principle, as does the record of nearly every great historical movement. And now we come to a striking application — since upon the "fittest" members of society rests such a responsibility, whatever is ideal for preacher or teacher is also a proper ideal for every educated natural leader.

The let-alone principle means race degeneration, social degradation, political corruption, in-

dustrial oppression, commercial dishonesty. Let all who know better than they do, who have ideas but a lazy will, who would have a victory for the best, but are too cowardly to strike a blow, who have it in their power to aid progress, but make one vigorous move, and the world would be regenerated in a day. I know I am differing from a respectable school of political philosophy. But I believe individual responsibility in social progress cannot be too strongly urged. *Laissez-faire* is indifference, laziness, selfishness, materialism, fatalism, mere subjective religious life and Pharisaism; it is the Priest and the Levite and not the Samaritan; in the words of Demosthenes, it is anything bad that any one may choose to call it.

Phillips Brooks in his life and teachings gave supreme emphasis to character. There are outward misfortunes which youth may encounter, when real work in life begins, and over these one may usually triumph; but the inner defect of an errant purpose and a weak will is the great misfortune and causes most of the outward evils. The theme is, of course, painfully trite, but character to-day is approaching par value. When, in the strict business world, a life-assurance policy or a railroad appointment practically implies a temperance pledge, and a fidelity bond presupposes a successful examination in morals, and business men proclaim there is little permanent success without the policy of honesty, we may well take a new view of the matter. Character is the

indispensable qualification for almost any business, is the passport to good society, is needed in politics and all social relations, is the solution of industrial and social problems. Character is the surviving ideal of chivalry; it is the ground of self-respect; it is the consummate flower of the evolutionary process, the practical foundation of religion, and the mark of our divine nature. Strong fathers and loving mothers, when they send their sons and daughters into the world, wish them happiness and prosperity, but supremely do they pray for a noble and beautiful life.

Tendency toward wise conduct is inborn, but its realization depends upon the material for growth. Capacity means nothing without ideas. Brooks succeeded because he constantly received from many and the best sources. Of highest importance is the nature of our images and ideas. No skill of alchemy ever turned base metal into gold; good character cannot be made from base images and trivial interests. He who chooses the evil when the good is offered is undoubtedly, as old Plato philosophized, a fool, and so much the worse for him. The cunning of the artisan, the discoveries of science, the heroism of every-day life, the standards of men who have combined greatness with goodness, nature's symbolism, are lessons for the wise. If we are docile, at each stage of growth new capacity for further acquisition will appear; we may go from strength to strength. Our ideals are reached by no instant transformation. It is a question of watching and nourishing every right impulse, gaining little by

little, as it were praying daily with the face turned toward Jerusalem.

In Tennyson's Idylls, King Arthur makes his knights-errant swear to reverence their conscience as their king, to redress human wrongs, to honor their own word, to lead sweet lives in purest chastity, to keep down the base, learn high thought, amiable words, love of truth, and all that makes a man. The Arthurian legends have come down to us from a remote past, and the poet's use of them is largely metaphorical; but we have to-day many King Arthurs of blameless life, crowned by nature, as our exemplars. We can choose our own companions of our round table. The Sacred City of Camelot, where dwelt the ideal knights, is our own habitation, for it is but symbolic of the spiritual development of man. We need not go forth in pursuit of the Holy Grail, for the sacred cup but represents the next duty, however humble, at hand.



## NATIONAL HOLIDAYS

I BELIEVE in the observance of days set apart by the spontaneous desire of the people to celebrate some great event that has marked progress in the history of the country; days that are made sacred to the memory of heroes who founded the nation, or preserved its independence and glory; days that recognize the debt of gratitude for favors from the Source of all Good. It is related of a worthy old German that he was accustomed to observe certain days of the year as seasons of communion with the past, to withdraw from all social intercourse and to look inward and consider what of deeper meaning his experiences had contributed to his life. Most days of national observance represent the deeper, the essential life of a people. They represent conflicts and devotions that profoundly affected the men who were then on the stage of action. The Day of Thanksgiving, the Day of Independence, represent the spirit of pious reverence and the spirit of freedom which have made this nation all that it is in its essential character to-day. A people without a history of sacrifice and devotion is in no profound sense a nation. The principles that have been established through struggles, the sentiments that have animated men in periods of conflict, are the bonds that hold to-



gether the parts in strong unity. The historic and poetic associations of a country are its life. Marathon stands for Greece, Saratoga for America, and Gettysburg for America re-baptized. It is well that the youth of the land know the cost of their heritage, and learn to value it with deeper appreciation.

Decoration Day is peculiarly the day of the Republic. Independence Day celebrates the Republic founded, this celebrates the Republic preserved. It is the nation's sacred day and it is fitting that institutions of learning should observe it according to its original meaning and intent. I welcome the veteran defenders of the Republic to these halls for exercises that preserve the memory of dead comrades, who shared in one of the most important conflicts in all history.

I was too young to enter the service of the nation during our Civil War, — but, living in New England, in an atmosphere of intense patriotism and of almost religious belief in the righteousness of the cause, I could but receive impressions that became a part of my very being. I remember how the very air seemed vibrant in sympathy with the heart-beats of a great people, aroused in defense of the vital principle of the nation's existence. I saw young men, the flower of the community, go forth to battle, the most of them never to return. I exulted with the news of victory or was depressed with rumors of defeat, was thrilled by the tragic events of the latter days of the conflict. Even to me this day has a great meaning, — how much more to you, who went to the war with neighbors

and friends, sat with them by the camp fires, with them slept under the canopy of Heaven, marched by their side to battle and saw them fall, to be buried in unmarked graves. To you memorial exercises are a requiem for the dead and a solemn anthem in gratitude for victory.

Men hardly understand the significance of a country saved in unity and strength, as a heritage for the coming generations. It means the preservation of the greatest missionary power of the world, the success of the greatest experiment of our advancing civilization. Planted here between the Old World of the East and the Old World of the West, with an independent and original growth, with a strength that regards no fear, with a high development of the best elements of civilization, America has a mission that reaches back to the peoples of Europe and extends through the Golden Gate to the inert nations of Asia. It is the strategic point of the world's influence, and a united country can achieve a surpassing victory.

One can but pause in wondering contemplation at the spectacle of brothers divided into two great factions, each fighting for principle, both praying to the same God for the triumph of their cause. It may be that each party in a zealous contest sees a partial truth, and so far has the sympathy of the Universal Father who sees the truth in its entirety but must grant the petition for the triumph of the better cause. The South, aside from the selfish interest that held fellowmen in bondage, fought for the principle of liberty in the form of greater local freedom. But this truth stood second to the

greater principle of freedom in the form of the brotherhood of man and to the welfare of an entire people. The event has proven that the cause of the nation was the cause of the larger truth, and it has been accepted by the conquered, even with thankfulness. To be sure there are yet some in the South who remember the glory that was, and the lost cause, and the doctrine of its justice. But the rank and file of the Southern people have accepted the result, and are earnestly engaged in developing the industrial and commercial and educational interests of their country. It means much when a people, who, terribly in earnest, ventured their all, and lost all, so soon achieve a rich material prosperity, and put on a permanent loyalty to the triumphant principle. They are to be met with the fullest fraternal spirit.

May these days of remembrance be a lesson to young men, a lesson in loyalty, in gratitude to country, in the responsibilities of citizenship. That country is already in its period of decay when it has lost its poetry and sentiment. There is a meaning in national spirit, not wholly explained by dividing barriers and selfishness and pride. A real nation is animated by its own peculiar genius, which, to the mere organization of the state, is as the soul to the body. It is the spirit that was its life at the beginning, and has constituted its growth. When it dies the nation perishes.

There are other dangers than those of invasion and civil strife. The Puritan spirit that has given character to the people from Maine to California

must be preserved, — not in its minor and objectionable phases, but in its essential nature. And now that the conflict is done, the former defenders of the state have another responsibility to share. Veterans of the war, may you still find an active service in standing for the sacred principles of good citizenship, for just pride in country, for civic duty. Like the band of Spartans that devoted themselves to Greece and death, and, as their numbers gradually thinned, gathered upon a hillock and stood shoulder to shoulder till the last man fell, may you, with thinning ranks, still stand together bravely for all that makes the life and glory of our Republic. When all is ended, may a noble legend to your loyalty, as appears in honor of the Spartans at Thermopylæ, be inscribed on the Republic's monument to the Grand Army of the Republic.

## AMERICAN CULTURE

AT a recent meeting representing universities of every section of the United States, many problems of higher education were discussed in that informal way which invites frank expression of real sentiment. At the close of the regular program a conference was held with agents of the Rhodes Trustees to consider the question of Oxford's possible service to the American student. Incidentally the same educational problems arose as had been debated the previous day.

At both meetings culture was the subject, and the conclusions reached upon important points were substantially the same. The problems of professional and technological schools did not enter the discussion. Mere knowledge, mere formal scholarship, received no attention. The question emphasized was how to make men of character, of power, of liberal views, men who would become influential leaders, and promoters of civilization. Athletic sports were favored, but under conditions that further health, self-control, honor, and manliness. Emphasis was put upon courteous conduct, taste for the genuine refinements of life and regard for the higher sentiments. Then followed the intellectual ideal, namely, to develop power, judgment, and breadth of view.

Above all was placed moral culture — right motives and a vigorous will.

I thought much of the work of these two conferences. It was significant in that the Old World and the New were in agreement regarding the essential aims of general education. It was significant also because unwittingly the same goals were reached as are indicated in a formal definition of culture. Culture means (1) physical training, (2) refinement in manners and taste, (3) training and refinement of the intellect, (4) training and refinement in morals.

Since man is rational, he is also artificial, and his human quality is shown by rising above the natural. The natural man is simply an animal, or less, being without the animal's saving instincts. If he may not remain a child of impulse, he must be trained, and with an ideal aim — in other words, he must become cultured. The only question is the definition of culture as viewed at a given stage of history.

From mistaken notions of its quality based on false use of its principles, culture has nearly become a term of reproach. Culture has too often meant false refinement, mere polish and conventionality, surface appearance and inner hypocrisy; it has stood for pedantry and for extreme egotism, looking toward personal enjoyment and superiority; it has sometimes meant nothing but genteel laziness, and has always been too much separated from practical action.

But in its truth culture has ever meant nothing

less than progress; it has been the source of every ideal human quality, and indirectly of all higher industrial activities. And the world needs it to-day as much as ever. But to meet the modern demand it must be an active social force; the *raison d'être* of culture is not possession but use. Sentiment without sentimentality, a taste for real art, wisdom based on knowledge, a just and sympathetic character, an ideal greater than material and personal gain, and a willingness to use one's trained powers to help men — these are the proper aims of modern culture.

Does America lack culture? Let us answer honestly. We have had a vast pioneer work to do. Great natural resources have been a means of wealth and a temptation to make wealth the chief aim. We have devoted ourselves to gain and politics. In the democratic struggle we have sometimes forgotten the just rules of the contest. Exulting in our superior freedom, equality, and commercial success, we overlook that the Old World has many lessons yet to teach us. We have abjured much belonging to the older civilizations that was false, but have sometimes thrown away the sound kernel with the shell. Our spiritual and intellectual progress has not kept pace with the material. We have yet to advance to the art and truth-seeking stages. Civilization is measured not only by industrial conditions but by standards of art, truth, and morality. Like Milton's lion half sprung from the earth and pawing to get free, our ideal is only half liberated and must still struggle to emerge into perfect light and liberty.

This is not so much a criticism of past really glorious accomplishment and present really hopeful conditions as a view of further stages of development. If we have tossed up our liberty-caps and shouted in mere wantonness, we now have reached the age of reflection and can learn new lessons. Italy can teach us art, Germany scholarship, England culture, and France many genuine refinements. There are examples, too, of municipal wisdom, political honesty, and interests higher than commercial. We might take a lesson even in hero-worship, and learn respect for superior worth at home. Our choice of heroes reveals in some degree our own character and standards. It is significant that Willam Tell is still the hero and saint of Switzerland, and William the Silent, of Holland. There are ideals peculiarly necessary to our republic to be cherished: unselfish public service, a serious view of civic duties, and the growth of a democratic nobility, the nobility of worth. Burke said that European civilization and all the good things connected therewith had depended for ages upon two principles — the spirit of a gentleman and the spirit of religion. Millionaires, mercenary office-holders, the Four Hundred, the Smart Set, as such, are not the kind of aristocracy America most needs. It needs rather a class of citizens who represent culture in its purity and completeness, willing to render public service, not merely for pecuniary reward, but under a strict code of honor and with a sense of duty.

One of the benefits from Cecil Rhodes' bequest



is that it has led incidentally to a review of theories of culture and a re-examination of educational aims. This quotation from Mr. Rhodes is a suggestive paragraph: "My desire being that the students so elected to those scholarships shall not be mere bookworms, I direct that in their election regard shall be paid to their literary and scholastic attainments, . . . and their qualities of manhood, truth, courage, devotion to duty, sympathy for and protection of the weak, kindliness, unselfishness and fellowship exhibited during their school days, moral force, character, and instinct to lead and to take interest in their schoolmates, for these latter attributes will be likely in after life to guide them to esteem and perform public duties as the highest aim."

The new doctrine of physical culture is not to reduce the body in order to liberate the spirit, but to strengthen the body to sustain the spirit, and train it to be the expression of the spirit. With Browning,

"Nor soul helps flesh more now than flesh helps soul."

Cecil Rhodes makes fondness for and success in manly outdoor sports one of the four qualifications to be weighed in assigning the Oxford scholarships. It is thought that the athletic and social influence of that venerable institution contributes to success in the great affairs of life. "The battle was won on the cricket-fields of Eton" is a concrete and laconic expression of a philosophy which the

Briton believes. Emerson saw its force: "You are not fit to direct the boy's bringing up, if your theory leaves out his gymnastic training. Archery, cricket, gun and fishing rod, horse and boat are all educators, liberalizers, . . . are lessons in the art of power which it is his main business to learn."

We may deplore a waste of time and energy in athletics which might be given to practical manual skill. But there are various kinds of education and various functions for individuals in society. If some can best help mankind by a varied culture, then let it be generously bestowed. If sports rightly enjoyed give perception, judgment, power, confidence, courage, decision, self-restraint, endurance, a sense of honor, and broaden for leadership, let them be a part of training.

The modern gentleman is a descendant of knighthood. As an heirloom of the past, in England to-day the gentleman is a person of rank, title, or position somewhat regardless of the intrinsic merit of the man. Here wealth, title, power, position make no part of the claim to be a gentleman. The worth of the man, his culture, character, conduct, and manners, whether he be governor, lawyer, ploughman, or carpenter, form the basis of his rank. "A man's a man for a' that." We study the man in psychology and not in the book of heraldry.

In this country we naturally find our young men asking how far the notions of the past are to influence their character and manners. In breaking

with the past we Americans have departed too far from the traditional standard of the knightly gentleman, and we must return by an evolution of culture from our own conditions, with former ideals to guide us. There will result, not extreme deference to rank and power, but kindness and consideration toward equals.

Some young people are boors through ignorance, feeling a kind of shame in employing considerate manners, thinking them all too fine for their use. Our democracy has need of gentlemen and gentlewomen, as measured by the American standard, the standard of innately noble qualities, the essence of modern chivalry. Real worth of character must be the foundation of every gentlemanly quality, else it is but as gilding on brass or veneer on cheap stuff. An American writer of vigorous common sense thus enumerates the qualities of the gentleman: truth, kindness of heart, honor, delicacy, respect and consideration for others. Sir Philip Sidney sums up the attributes of the gentleman in a pregnant phrase: "High erected thoughts seated in the heart of courtesy."

We note some changes in the culture ideal of chivalry. If we no longer advocate the fantastic courtesy of an Osric, chattering like a jackdaw by rote, we recognize the kindness of heart that finds expression in native simplicity; if we laugh with Cervantes at the erratic adventures of Don Quixote, at need we still wield the patriot's sword; if we do not rashly seek heroic encounters, we show heroism in the lines of duty; if we do not wander in search of oppressed princesses pining in captivity,

we are learning to care for misfortune and suffering at home; if we do not draw the too ready sword in defense of wounded dignity, we can maintain our honor in the evidence of a pure life; truthfulness, business obligations, and justice are more widely observed than in the palmy days of feudalism; religious faith and conduct, if less formal and ostentatious, are more intelligent and practical.

Regarding matters of taste and sentiment modern culture takes a sane but affirmative view. In the cities of Italy the very ragamuffins may listen in the public gardens to readings from Dante, Tasso, and Ariosto, and have free access to churches, palaces, and art galleries — privileges which they use, enjoy, and appreciate. I sometimes wonder if the common people of Italy have not a partial recompense in such sources of culture for their poverty and hardships.

An American educator recently suggested that the schools have not accomplished for the masses all that should be expected, as shown by the low standard of taste and the choice of pleasures, and he referred to enjoyment of good literature and beautiful scenery. Mr. Dooley travesties the statement thus: "Laughter shud be used sparingly. People shud on'y be amused by seeryous things. Scenery is amusing. I have not laughed since I seen Pike's Peak." Mr. Dooley is a welcome philosopher, but this is merely smart satire. Once passing through the Cascade Mountains, along the Columbia River, I caught sight of a miniature cañon in the black rock, the precipitous sides lined with emerald moss and shrub and pine,

and in the background a stream falling hundreds of feet, shivered into a veil of pure white mist. It was a glimpse caught from a flying train, but it made a lasting image in the mind and an impress of beauty on the soul. This is a trivial incident used for illustration, but perhaps such images are better furniture for the mind than inferior sensations. It is related in the biography of a noted man: "For culture, his mother turned him loose with nature." Many a man in some maple wood or thickly carpeted cedar forest, where he mused in boyhood, has dimly realized the feeling which Bryant expressed when he said:

"The groves were God's first temples."

It is a remarkable fact that Mr. Rhodes, the man of affairs and empires, stated that he desired to foster sentiment rather than learning. Evidently he believed what Matthew Arnold expressed of Oxford: "Who will deny that Oxford, by her ineffable charm, keeps ever calling us near to the true goal of all of us, to the ideal, to perfection — to beauty, in a word, which is only truth seen from another side? . . . Home of lost causes, and forsaken beliefs, and unpopular names, and impossible loyalties! What example could ever so inspire us to keep down the Philistines in ourselves, what teacher could ever so save us from that bondage to which we are all prone?"

There is much pretense about taste and rhapsody about art, and much false sentiment. But, as the rays of dawn aroused Memnon's statue to concords, beauty must shine into the soul before

it gives forth music. Healthful sentiment must lead the development of an individual or a people. It is the flower of the plant necessary to the fruitage. Sentiment is the complement of material interests. It is superior to some commercial values. "No man," said a Rabbi, using an illustration not to be challenged in support of sentiment, "may turn the bones of his father and mother into spoons." America has plenty of politics and prosperity; it needs the culture which finds expression in art and poetry. Since pleasure must be had in something, it is a maxim for the ages that sentiment is better than sensations.

Intellectual culture is not mere knowledge gained through books for personal satisfaction and superiority; it means strengthening, expanding, and enriching the mind. It is trite, but yet true, to say that development of power through general training is the best foundation for special activities. A "Self-made Merchant" has recently said that a college education pays, as it pays to convert pork trimmings at five cents a pound into sausages at twenty cents — an illustration likely to be understood to-day. General education is the rich soil from which spring all higher practical interests. The success of the old culture in making originators and leaders in every line of progress is due to the fact that it imparted great conceptions: the philosophy of Plato and Aristotle, the poetry of Homer and Virgil, the orations of Demosthenes and Cicero, the biography of great men and the history of great civilizations. General

education transforms the callow, flabby youth, gives him mental and moral fiber, seasons and strengthens him to bear life's burdens and perform life's duties. It gives the basal knowledge and training for special studies looking toward the professions. If there are distinct functions in society, then intellectual culture has its use to maintain and represent the highest in civilization, the true aim of which is spiritual betterment. Material and political interests are first in the growth of a nation; then come the artistic and truth-seeking stages. The full development of these advanced stages is still ahead of us. A high average of intelligence is not sufficient for a democracy. A nation advances by the influence of great leaders — and these are largely the product of the highest ideals of culture.

Higher education is consecrated to art and truth, but its votaries must remember that culture is not a talent to be buried or a light to be hidden. All learning should be made to help the people. This quality of service is the distinguishing mark of the new culture; and by this attribute it allies itself with democracy and becomes its leader. In this new relation it receives more than it gives, for in service it finds the complete realization of its true ideal.

Moral culture is the cornerstone of all culture. Refinement without character is false and harmful. In a nation lacking ethical sense progress is change for worse, not betterment. The safety of democracy depends, not upon the mercy en-

throned in the hearts of kings and the honor of chivalry, but the educated will of the people. The prime essential of education is to make citizens who are honest, just, and tolerant, — citizens who understand the unity of interests in a community and the interdependence of individuals. Each must feel that he himself is a leader, legislator, and ruler, a responsible unit making for the welfare of the whole. We have no hereditary class whose business it is to stand above mercenary interest and sacredly guard personal and national honor. But democracy needs a nobility whose code is honor, unselfishness, and service. *Noblesse oblige* is a fine old French proverb, implying the obligation of nobility to be noble in feeling and conduct; it should be the motto of every leader in a democratic state.

One approaches the subject of religious culture with care, but historical and psychological facts may be discussed — and religion is a matter of fact as well as of faith. In receptive mood I recently listened in a church service to the hymn "Gethsemane":

"'Tis midnight; and on Olive's brow  
The star is dimmed that lately shone:  
'Tis midnight; in the garden, now  
The suffering Saviour prays alone."

The simplicity and force of the composition, the sweetness and solemnity of the music, invited the mind to thought: the hope — to them unfulfilled — of the Hebrew nation, the faith of the Christian, the tragedy of human life and the tragedy of the redemptive offering, the multifold enriching in-



fluences growing from religious belief, and the profound philosophy of it all. Since this has been a common experience of Christian people for many centuries, the culture influence has more than all else determined the character of our modern civilization. "Religion is the mainspring of the highest spiritual activity which is culture itself," says a thoughtful writer. In all countries it has been the source of great national ideals.

In the midst of religious change and doubt be this said for our comfort: whatever in religion really betters the human soul is true. The worship of the Virgin, of the Christ, of divinity under whatever form conceived, has always ascribed to its object compassion, mercy, truth, justice, or other ideal quality in its perfection, and thus, directly or indirectly, dimly or consciously, has felt the beauty and transcendency of the attributes which eternally belong to God. No man capable of really thinking on nature and human nature can escape the hypothesis of a God whose perfect qualities are the uplifting ideals of humanity. Charles Wagner, in his essays on "The Simple Life," says: "Your religion is good if it is vital and active, if it nourishes in you confidence, hope, love, and a sentiment of the infinite value of existence; if it is allied with what is best in you against what is worst, and holds forever before you the necessity of becoming a new man; if it makes you understand that pain is a deliverer; if it increases your respect for the conscience of others; if it renders forgiveness more easy, fortune less arrogant, duty more dear, the beyond less visionary.

If it does these things it is good, little matter its name: however rudimentary it may be, when it fills this office it comes from the true source, it binds you to man and to God." Professor James' latest book, "The Varieties of Religious Experience," shows conclusively, from a purely empirical standpoint, that religion helps character and betters civilization; and he leads us to believe he leans toward a positive inference from these facts. Religion is and always will be the highest form of culture, and the modern liberal conception of its truths will spread its influence.

Whenever we see a man in busy life unexpectedly show some gentleness, or grace, or love of beauty, or literary power and appreciation, we are drawn toward him by a new charm. He is more than his occupation; he is cultured. The universities stand for culture, for the spiritual side of civilization; they prepare for the higher paths of usefulness. The world asks of the university man that he be more than his profession, that he represent the culture which has been generously offered, and especially in its intellectual, moral, and ideal aspects. The modern scholar is expected to be sane in judgment, honest in business, honorable in politics, ready to take a hand in public questions, tolerant toward all classes, and sympathetic with all needs — else history and philosophy and science and religion have spoken to him in vain.

Modern culture is sincere and truth-seeking; it still remains ideal that it may be the more practical. It adds to the old definition the motive and

the will to aid state and society. Its light is made to shine in dark places; it extends a helping hand to those in need. It finds its highest development, not in superiority and selfishness, but in brotherhood and helpfulness. And the question comes home to the individual, What are my powers, opportunities, and responsibilities? In my sphere, with the talents I possess, how can I help men toward a life enriched by disinterested ideals?



**PART II**  
**SOCIOLOGICAL PROBLEMS**



## SOCIOLOGICAL THEORIES AND PROBLEMS

SOCIOLOGY is the science which considers the fundamental laws of association and the means of social progress. It is thus distinguished from the special problems of human association treated in Economics, Political Science, Ethics, etc. Sociology as a distinct science is comparatively new, but it is increasingly engaging the attention of thinkers and philanthropists and gives promise of large results for human betterment. The theme proposed is a large and difficult one, and calls for a summary of some accepted views with more or less reference to leading writers. It must be understood, however, that the personal equation will enter into the entire treatment of the subject.

### PRINCIPLES

Many theories regarding the basal principle of association have been advanced. We may quote that of Professor Giddings, who finds the original subjective social element to be "consciousness of kind." He thus defines his meaning: "The consciousness of kind is that pleasurable state of mind which includes organic sympathy, the perception

of resemblance, conscious or reflective sympathy, affection, and the desire for recognition." Together with the struggle for life appears the social tendency as the struggle for the life of others — the germ of altruism. Instinctive association later becomes conscious and purposeful, and what is called the social mind is developed. Society advances by survival of the fittest ideals and forms of organization.

That society is not a self-shaping organism is now generally admitted. Even Herbert Spencer, after the extensive use which he makes of his device to set forth the organization of society, explains that there are only certain limited analogies between the human and the social organism; and Huxley repudiates the use of such analogies on the ground that the units of society are independent existences. Any exclusive biological doctrine of social evolution appears to be materialistic and fatalistic. It refuses a unique character to the psychic elements of human nature, denies free agency, and leads to the *laissez-faire* view which even to-day is the worst feature of our civilization. If he who attempts to prove free will is logically insane, he who in real problems denies free agency is practically a fool.

There is a difference between biological laws and human social laws, since society has a moral aim. "Ethics and evolution are as far asunder as the poles." Natural evolution at a certain point becomes "artificial and teleological" — conscious purpose appears as a factor in guiding events.



Professor Ward claims in substance that psychology alone can explain human society and that the social bond is found in the feelings. Professor Giddings and Professor Baldwin advance similar views.

In substantial agreement with the doctrine of these writers, we ascribe chief importance to the inventions, thoughts, and sentiments of individuals who have the power of initiative and leadership. "The matter of social organization is thought; the method in social organization is imitation. Society grows by imitative generalization of the thoughts of individuals." Carlyle's "Heroes and Hero Worship," though presenting an exaggerated view, is a notable recognition of this principle. History furnishes many examples of the power of genius to create public sentiment. "Let who will make the laws of a people, if I write their songs," was uttered with genuine insight.

The principle of struggle and survival in evolution is of course generally accepted; Weismann's principle that acquired traits are not transmissible is accepted by many. The followers of Weismann, like Benjamin Kidd, hold that natural selection must obtain, or society will degenerate. If, they claim, we inherited the mental and moral culture of the past, there might be progress without natural selection; but, if the survival of the best-adapted variations is the only means of progress, then struggle must go on; the race deteriorates if the fit and the unfit have an equal chance to survive; lack of competition would mean biological deterioration and death. This

question is of far-reaching importance in all discussion of progress, and, until it is settled, the manner of solving many practical problems must remain in doubt. Certainly the belief in accumulated heredity is widespread, and nothing but scientific demonstration will overthrow it. In the meantime, even if Weismannism be true, the accumulated culture of the race is transmissible from generation to generation through education, and this fact strengthens the faith of the optimist.

In passing we may refer to another important view, as held by Benjamin Kidd. He teaches that reason is selfish, and that by itself it serves to intensify the struggle. This view is of course disputed. Professor Ward says that civilization has advanced through will and intellect; that the intellectual faculty, superseding biologic evolution, rapidly adapts the environment to man, and does away with brutal selfishness; that the intuitive reason desires not the harm of others. It is difficult to compare views because of the different meanings attached to terms by different writers, but reason in its full sense must recognize the principle of altruism, must know that rich individual growth includes social desires and aims, and must perceive the rational and divine order of the world.

We grant there must be struggle in some form, but even Kidd recognizes there must be another principle to make civilized society possible. He brings in the power and sanction of religion as the necessary altruistic influence. The rational

selfishness of individuals is the disintegrating influence; religious belief provides a sanction for social conduct; the first must constantly be subordinated to the second. He believes evolution teaches that the race must continue to grow more and more religious. He believes that in an improved religion we shall conquer; we may add that the victory will be easier and more complete because of an improved science.

One conclusion is justified, namely, that social progress cannot rely upon natural selection alone, but must bring to its aid all the forces of material and physical betterment, of public opinion, law, morality, and religion.

### MEANS OF PROGRESS

A century ago, "*laissez-faire*" was the cry of economists and "natural rights" the means to cure social ills. To-day ethical principles and co-operation enter into the discussion of social and economic questions. John Stuart Mill moralized Political Economy. He showed broad sympathy with the masses and exerted a powerful influence upon all political thought. Men like Carlyle, Ruskin, and Tolstoy have popularized and spread ideas making man more than an economic member of the State. Christianity, just coming to full consciousness of its mission, inaugurates humane movements for the cure of social ills. Judging by some recent tendencies even wealth is beginning to see the necessity of some kind of ethical code.

According to a principle previously noted, the individual furnishes the material for progress, and individual responsibility is to be determined in the light of that principle. Those who are natural leaders have the larger duty. There will always be distinctions in society, and this is as desirable as it is inevitable. Since the many will accept the guidance of the few, the good citizen will always be ready to make some reasonable sacrifice for the public good. Avoidance of this duty is the worst of our evils. The active interest of intelligent citizens is the only efficient and final check on official neglect and abuse; the safety of democracy depends on a healthy public sentiment. Progress cannot come through struggle alone; its trend must be ideal, social, and ethical.

Biology, psychology, history show that, if man is selfish, he is also pre-eminently social. Spite of all existing evils of government, the governments of civilized nations are being made the instruments through which the will of the people finds expression. Democratic government is the servant of the people; the will of the people can control its character and its tendencies; it is the necessary machinery for bringing about many reforms; and a people who have not the virtue and active energy to effect reforms through government are incapable of accomplishing them through any other organization of society or lack of organization. I have always held the view that the forces working in the world are the forces of progress. Carroll D. Wright closes his volume on "Practical Sociology" with a most hopeful view. He claims

that as a result of the human struggle we have a new man, a new political economy, a new state — the kingdom of Christ on Earth, a new religion — that of progress, and a coming “revival of a religion which shall hold in its power the church, industry, commerce, and the whole social fabric.”

Spencer of course believes in the natural evolution of institutions and he makes a long list of the products of civilization that have developed by natural process, without government interference, or indeed in spite of interference. He thinks there must always be a higher and a lower in society. Whatever view we may take of his decentralization doctrine, he is undoubtedly correct in claiming that the form of political institutions is less important than the nature of the citizens. The character of the units makes the character of the aggregate. Political institutions may not be modified faster than the character of the citizens is changed. France and America furnish illustration of this fact. The hope of progress is not in legislation but in character. We hope, and I think may believe, that Spencer is right in his Utopian view: “The ultimate man will be one whose private requirements coincide with public ones. He will be that manner of man who, in spontaneously fulfilling his own nature, incidentally performs the functions of a social unit; and yet is only enabled so to fulfil his own nature by all others doing the like.” Individual responsibility in social reform cannot be too strongly urged.

Whether Weismann’s view or Spencer’s of hered-

ity be true, we may be sure that wide-spread education pays, because the accumulated traditions and stores of knowledge are transmissible, if not by heredity, then at least by education and the social atmosphere. Giddings says, "States should assume cultural functions. The members of the state see that social cohesion is a spiritual union rather than an external compulsion, and that it depends upon the ideas of individuals. They believe it to be as necessary to guide the minds of men as it is to suppress crime and insurrection. Rightly or wrongly, they believe also that the guidance will be inadequate or pernicious unless the state itself is the supreme guide." He notes some twelve modes of equality, a sense of which he regards as necessary for the safety and success of democracy, and he argues that a sense of these equalities can be established only by an efficient public school system.

Another force for progress is religion. Even Herbert Spencer concedes there is a great truth running through the whole history of religious thought and feeling, namely, the belief in unseen causes. He believes that religion will still and ever possess the minds of men, though modified in doctrine to harmonize with the best universal instincts of human nature. The press from time to time heralds the beginning of movements in Germany, England, and America looking toward a broad religious philosophy, and spiritual life abounding in good works. The churches are adapting themselves to new interpretations in

accord with the growing conception of truth and are meeting new demands for practical Christianity. We may believe religion will still be the dominant influence toward ideal and altruistic living, and that Kidd's theoretical need of religion as a socializing force will be met in fact.

There are two extreme tendencies of society, — individualistic and socialistic. Each tendency, besides containing a selfish element, looks toward bettering human conditions.

Individualists are opposed to state interference. Individualism developed from the Fifteenth to the Nineteenth centuries as a movement toward religious and political freedom. The later development of individualism is economic. Adam Smith, the great political economist, was an individualist. Individualists argue that individualistic countries are the most progressive; that regulative legislation is always faulty; that dependence upon the state weakens the people and lowers the social level; and that socialism is the negation of freedom. Spencer is a strong advocate of individualism. He claims that, while benefit according to incapacity and need is the principle ruling in the family, the relation of the state to the citizen must be governed by the principle of reward according to merit; that by competition the quality of the species is preserved. He objects to the disintegration of the family and to the ready assumption by the state of responsibility for children.

On the other hand Kidd uses evolution in favor

of state interference, and Huxley uses biology to the same end. Socialists use evolution to show the necessity of organic social life without competition.

The aim of socialists is not at paternal or state control, but at the gradual co-operative reorganization of society through government. They are neither revolutionary nor anarchistic. There are other types of socialists; but in England, America, and Germany, the term is commonly applied as above noted.

Socialists claim that the co-operative state would bring individual freedom instead of servitude of labor to capital; would tend to the survival of the best instead of the strongest, and would make good character.

Spencer says that, while there must be sympathy enough to mitigate ills without helping the worst to multiply, there must be no communistic distribution equalizing good and bad, but must always be private ownership of things produced by labor. The German socialists under the militant idea want to establish merely a new form of coercion and regulation. He cites the ancient Peruvian Empire with its detailed military organization. He argues that, while spontaneous sympathy will bring an average of benefit, in the social state society would perish; parental instinct would disappear. Human nature is not fitted to the social state, is too selfish. The officers of such a state would be corrupt.

John Rae takes a similar view. Socialism intent on diffusion of progress fails to see that it



would cut the springs of progress. Incentives to production and energy of effort would be relaxed. Human nature would take its ease. There would be diminution of production, increase of population, industrial slavery. Freedom would disappear under another form of absolute government. Military despotism would be better.

Between these extreme views there is a golden mean. We may dismiss anarchism and revolutionary socialism at the outset. Even if in a distant age government control can be largely relaxed, abolition of government to-day, human nature being as it is, would necessitate the gradual re-establishment of government through a chaos and struggle which would be a repetition of Middle-Ages history. Did we have the social state to-day, human nature being what it is, we should have under another form of organization an exaggeration of all the political corruption and selfishness and weakness which exist under present forms of government. In all civilized countries political changes will be an evolution and not a revolution. We may throw aside all supposed absolute rights and inflexible principles. Let the state do what it can do better than individuals. Giddings says that normal evolution is neither individualistic nor socialistic; that the distribution of functions between public and private agencies is a varying one; that we can gain and maintain liberty through government. John Rae believes in extending the sphere of the state. Kidd thinks that, while state management is not desirable, state regulation and control will be extended in

the interest of free competition. John Rae holds that *laissez-faire* is no longer a living faith; that the state cannot divest itself of a distinct social mission; that state functions do not interfere with individualism; that the state may be a social reformer without being socialistic. Huxley believes in state functions. Ward expresses his views somewhat in this fashion: Plutocrats cry *laissez-faire* and create fear of government and advocate individualism. He thinks unequal distribution worse than all the evils government can commit. The individual has ruled long enough; society must govern its own affairs. Sociocracy is the ideal aim. Sociocracy recognizes all forms of government, but holds it to be the duty of society to guard its own interests and work out its destiny. It is the art of applying the active forces of society to society's problems. When the people govern their own affairs instead of leaving them to party machines all issues irrelevant to the real question will be laid aside. What is called the natural does not rule in the affairs of men. The artificial is infinitely superior to the natural. Government is artificial and can be changed according to progressive ideas whenever intelligent and moral leadership desires.

The tendency to-day is toward more government control and, I believe, rightly. Though many of society's ills must be treated by government instrumentality, yet, when the cure is effected, there may properly be a reaction toward individualism. The abuse of monopoly, the evils of poverty and degeneracy, must be met in the im-

mediate future by extension of governmental functions. Charles Booth uses the phrase, "socialism in the arms of individualism," and it is a very significant phrase.

### ECONOMICS

We must acknowledge that the sociological problem as related to poverty is startling and difficult, and calls for an earnest attempt at solution.

The cry of some extremists is that the rich are growing richer and the poor poorer. The former may be true, but not the latter. This is demonstrated by Carroll D. Wright in his "Practical Sociology." He shows that in 1891 the purchasing power of a day's labor was in the proportion of 168 to 100 greater than the purchasing power in 1860. He claims that the effect of machinery, saving the incidental readjustment of labor, has been in every way beneficial.

The causes of poverty are hard to determine with accuracy because of the varying conditions for every set of statistics, and the personal equation of statisticians. Some say lack of work, insufficient work, and poorly paid work added together are the supreme causes of poverty; that capitalists get too great a share; that misfortune and not misconduct accounts for much the larger amount of poverty. Individualists say, inefficiency of the poor, shiftlessness, lack of thrift, prodigality, etc., are prominent causes. One important table makes an average, taken from

three large cities, of causes of poverty of applicants to certain charity organization societies. Prominent causes in the order of their percentage are as follows: (1) Sickness, accident, or death; (2) lack of employment, not due to the employee; (3) intemperance; (4) lack of thrift, industry, and judgment.

To meet the problems of the unemployed a Massachusetts commission suggests, among other things: (1) removal to farms; (2) industrial education; (3) state public works in winter; (4) state labor colonies. These remedies are socialistic in character. Individualists recommend manual training, temperance, thrift, etc. Wright suggests these remedies for social disorders, but they may apply, in part, specifically to the problem of poverty: (1) trade, technical, and manual training; (2) justice to labor; (3) equitable distribution which must come under some system without resorting to socialism which is revolution; (4) prison instruction in trades; (5) moral law in business relations.

Certainly we must recognize many causes of poverty. It is harmful to make a hobby of any one theory, or to try to find a panacea in any one remedy. Unwillingness may be subject to state regulation; lack of thrift, prodigality, etc., may be modified by philanthropic endeavor; inability can be removed in a percentage of cases by education and by the influence of such work as that of the "settlements"; lack of opportunity for work can be met in part in times of distress by state or municipal provision for needed public improve-

ments; various kinds of misfortune should be met by state provision and organized philanthropy; hopeless pauperism should be the state's care; inequitable distribution will be gradually modified by labor organizations and the development of altruistic principles in society. There is much of poverty that no plan of state or society can remove until the tone of the whole social organism is improved. I refer to the lack of aims and motives in those who are otherwise physically and mentally capable. The world is full of opportunities for establishing in thousands of centers productive industrial activities, if the unemployed had the power of initiative. This whole subject is related to the problem of degeneracy.

The problem of industrial combinations is a growing one and it enters into the whole question of human relations, social and governmental. Some believe that there are natural limits to combinations: limited fields for additional enterprises; regulative power of demand as related to price and quality; the selfishness of the people who resent injury; the sense of justice of the people. Others hold that monopolies are not necessarily evil, but the inevitable accompaniment of our new civilization.

That monopolies, so far as harmful in fact and tendency, should be subject to control is, I believe, the growing theory. The findings of the United States Industrial Commission, which finished its labors a few years since, are significant, especially as the commission cannot be charged *a priori* with

undue hostility to wealth. Regarding railroads the commission recommend for discrimination and other evils: (1) That government control be strengthened and that the authority of the Interstate Commission be restored and its functions be enlarged; (2) that for effectiveness the Commission should be representative of various interests; (3) that capitalization and financiering of railroads should be regulated by legislation; (4) that discrimination in favor of imports be prohibited. Regarding industrial combinations they recommend, amongst other things: Publicity; prosecution for violation of federal anti-trust laws; national and state laws against discrimination between customers; laws concerning over-capitalization and to furnish state supervision; federal taxation and supervision; tariff modifications as related to the evils of monopolies; investigation of the whole question of import duties.

These findings show the need of control through government, and the belief in its possibility and feasibility. Moreover, the very fact of the report shows that specialists, statesmen, and even politicians and monopolists, are awake to the fact that reform must come.

Taxation is another interest that is related to the problems of altruism. The Industrial Commission advocate: (1) that states raise their revenue from corporations, inheritances, and incomes, supplemented, when necessary, by indirect taxation — the taxation for local purposes remaining on real estate and personalty; (2) that corpora-

tions be taxed on the value of their franchises, based on actual value of stocks and bonded debts, less value of real estate assessed locally; (3) that states levy graduated taxes on inheritances; (4) that the state establish a graduated tax on incomes; (5) that there be special taxes upon any business not otherwise made to bear its just share.

Professor Seligman, who is one of the progressive writers on taxation, says tax is to correspond as far as possible to revenue of citizens. Citizens should support government according to their capacity to support themselves. Revenue or income is now regarded as the ideal basis for taxation. He advocates as a present policy the inheritance tax and the corporation tax for state purposes.

### DEGENERACY

In spite of certain biological doctrines of social evolution, in spite of the advocates of struggle, in spite of all *laissez-faire* theories, one important fact must be recognized — namely, that human sympathy is growing and that human sympathy must be preserved in all its strength and purity; it is the bond that unites the units into a social aggregate. At the same time it is conceded by all scientific philanthropists that, as struggle is modified by altruism, the unfit of every description are preserved to the detriment of the race as a whole, and that some humane solution of the difficulty must be sought. The burden of the state is becoming such that the causes of degeneracy must

be in large part removed. The very fact that state and society are assuming the care of the unfortunate shows the growth of altruism and a recognition of the solidarity of society. The dependent, defective, and delinquent classes are beginning to receive attention and study commensurate with the importance of their effect upon the welfare of the whole social fabric. Since all degeneracy is due to heredity or environment, state and society can reach, and to some extent regulate, the causes. Sociology is becoming an important subject of study in institutions of learning; in institutions for the care of wards of the state experiments are conducted with the desire to discover practical principles for care, education, and reformation. State and national conferences are comparing results of practical experience. Every city counts its philanthropic organizations by the dozen, and organized charities are doing with wisdom and efficiency what formerly was done by unwise and harmful spontaneous charity.

The economic organization of society as related to the class of dependents has already been discussed. Dependents who are able but ignorant or unwilling must be reached by education, and by all influences that will awaken the dormant impulses to right activity. There are thousands of splendid men and women who need sympathy, encouragement, and guidance, and in some cities the chief work of charity organizations is not almsgiving, but developing a self-respecting, self-active personality. The class of dependents who are born paupers, hopeless in ability and motive,



should at once become the care of the state, and the sexes should be permanently segregated.

The defectives, on humane and economic grounds, should be educated, each according to his capacity, and the hopelessly incapable should remain under institutional care, the sexes being separated.

The class of delinquents furnish greater problems than other defectives. Criminals as a whole are likely to possess physical anomalies, physical degeneracy, and a humbly developed mental organization. Children with these traits often become criminal because of social conditions; they do not readily find employment and easily turn to evil ways. Those born with criminal taint usually inherit it from some form of degeneracy in parents. With good environment, however, many of these may become good citizens. Poor homes, bad surroundings, lack of education and occupation, may make criminals of normal children. It is shown that a large percentage of criminals have no trade. One table of statistics shows that only six per cent. of inmates in the Elmira Reformatory had good homes. The home is the starting place for all sorts of reforms. Practical sociologists to-day deplore the tendency to disintegrate the family, and whenever possible endeavor to preserve its integrity and keep children within its fostering influence. For care of dependent children, homes are preferred to institutions. Of course, industrial and other education for all neglected children is nearly the panacea. Children with positive and exaggerated native

criminal tendencies, whose offspring could but be degenerates, should at an early age be placed under custodial care.

In the treatment of criminals, belief in the indeterminate sentence is growing. The first work of prisons is reformation. When a criminal is reformed and has been taught an honest trade he is ready to be released; if he is a hopeless criminal by nature, he never should be restored to society. So far as possible prisoners should be made self-supporting. It is an anomaly that able-bodied criminals should be supported in idleness by good citizens.

Since the struggle in human society is bound to be lessened, and race deterioration will surely follow unless degenerate tendencies are eliminated, what is the aspect of the problem? Society will no longer allow the unfortunate to perish. The answer seems to me plain and simple. Dickens, in his marvelous study of social problems, emphasized with terrible vividness the evils of society from neglected children, when these should become grown and trained in vice and hence powerful for harm. The work of improving the lower strata of society must begin with children. Educate the normal children of the poor, teach them some trade and start them right in life. Educate all who, under right influences and training, can become useful citizens. Remove waifs from unwholesome surroundings, or rather improve the surroundings. But in the name of humanity place all those who by nature must become hopeless paupers, imbeciles, all who by nature will become

hopeless criminals, under permanent custodial care. Teach them some simple occupation and make them in part self-supporting. Segregate the sexes that such unfortunates and society may be spared the fatal gift of degenerate offspring. This will do more to regenerate society than use-inheritance and all remedies proposed, except the great moral evolution of the race as a whole, which I believe is going on. To those not acquainted with recent views and experiments, some of these propositions may seem chimerical. But in some states already imbeciles, epileptics, etc., are colonized and the sexes are segregated. The members of these institutions, or colonies, are given some light occupation and are made comfortable — better off than they would be under greater freedom. This method is humane, is practicable, and its use is a common-sense duty. I predict that so far as scientific investigation shall determine — not inconsistently with proper sympathy — this method of decreasing degenerate elements of society will be employed. The radical method proposed by some medical men of putting all the unfit to painless death will never be employed — it would destroy human sympathy; besides, too many of us would be in danger. The plan in operation would produce a French-Revolution frenzy of destruction. All reforms are possible by conservative, wise, and humane methods.

## THE FUTURE

Altruism is growing; philanthropy is becoming scientific and practical. Are poverty, degeneracy, and crime decreasing? Probably we are at too early a stage of practical investigation to draw definite conclusions; but we feel certain that science under the inspiration of altruism will discover the means for reducing all the evils from which society suffers.

## PRACTICAL SOCIOLOGY

SOCIOLOGY is the coming study. The spirit of Christianity, now appearing in its completeness, reveals more clearly than in any former century the problems of society and the duty of the individual toward them. The Sixteenth Century taught the lesson of individualism; the Twentieth Century will show that altruism is the crown of individual worth. Christ came, not only to save men, but to establish the Kingdom of God on earth, and His benignant precepts, together with His regard for practical duties, shown during His active ministry, if fully applied in politics and social relations to-day, would solve the puzzling questions of democracy. Practical sociology, which is largely applied Christianity, considers the conditions of progress. Right education, responsibilities of citizenship, political purity, just relations of capital and labor, prevention of poverty, prevention of degeneracy, are its themes. It studies the ways of dealing with the defective, dependent, and delinquent classes, and strives to secure wise and humane treatment of all who become a care of society. To-day it is possible to examine the work of charities and correction in the light of scientific principles, and with the

results in view of organized investigation into the success of various methods.

The sociologist assumes that the test of all effort to aid others is the welfare and progress of the race as a whole; that sentimentality is often substituted for plain wisdom in dealing with the unfortunate; and that society is endangered by ignoring essential principles, and bestowing indiscriminate charity. Scientists agree, however, that the most tender regard for human life and compassion for suffering and need must be preserved, because the development of society is based on sympathy. Primitive peoples used the principle of survival of the fittest, and allowed nature to destroy the weak; modern altruism strives to save them. Inhumanity would loosen the cords that unite individuals and we should relapse into savagery. Indifference toward the need of any class would affect all human relations where divergence of opinion or interest might arise. We shall need our science of sociology, but must subscribe to the caution, expressed by Carlyle: "What is that science, which the scientific head alone, were it screwed off, and (like the Doctor's in the Arabian tale) set in a basin to keep it alive, could prosecute without shadow of a heart?" He might also have asked what the tumultuous heart would do without shadow of a head. Philanthropy must be guided by a wise union of head and heart.

The pulpit has a duty which does not end with regard for doctrine, form, and subjective enjoyment. It must add works to faith. It should

stand for all political and educational ideals; for all reforms. It should teach the people sound principles of philanthropy, and by every influence and sanction of religion should strive to preserve and increase right feeling toward the duties of to-day. Our conduct depends more upon feeling than upon any mere intellectual view of our obligations. The attitude of the church toward sociology is plainly determined by the Great Exemplar. He taught the elements of human conduct and human relationship; He also went about doing good. He ministered to the need of the blind, the deaf and dumb, the demoniacs, the infirm, the hungry, the sick. In the vision of the last judgment, man is approved or condemned, as he has served or denied "one of the least of these." The need to-day is not so much of denominations as of a united Christian church, prepared to do battle as never before. Not long since was held in New York State a conference of representatives of fifteen denominations. "The object proposed was not theological discussion, but a practical effort to align the religious forces of the state in a joint endeavor to call out the moral reserves to make head against the powers of evil."

Within a comparatively recent period great advance has been made in practical philanthropy. Much of this progress is the result of organization. The State Board of Charities and Correction, the County Board, the Charity Organization of the city, the State Conference and the National Con-



ference, by their investigations, reports, and discussions, and especially by their practical efforts, have given sufficient warrant for their existence. The old method of indiscriminate charity was wasteful and harmful; it increased pauperism and allowed real need to go unprovided; it failed to throw its light into dark places. Organization tends to detect fraud and lessen the number of dependents, to reach and relieve the deserving, to discover correct methods in charity work, to invite the co-operation of all good citizens in furthering social progress.

Whether this work should fall chiefly into the hands of the state, of citizens' organizations, or of the church, is questioned. The state cannot do everything; citizens' organizations will not do all that is needed; the church should either systematize and extend its institutional work, or at least should teach the duty of using the instrumentalities already provided.

The classes of people who may become a care of society and state are: first, the physically defective — the blind, the deaf, and the crippled; second, the mentally defective — the imbecile, the insane; third, the indolent and improvident — the paupers; fourth, the discontented and vindictive, having a gross nature comparatively insensible to physical or mental pain — the criminals. These are called the defective, dependent, and delinquent classes. We may add the sufferers from illness, misfortune, or industrial conditions — the deserving poor. It is not altogether a humorous suggestion that those worthy



people who take no interest in public affairs might be classed as delinquent.

The first interest of practical sociology is prevention. The present generation of dependents we must care for as we may; the chief problem is to hinder, so far as possible, further increase.

Our education partly fails in that sometimes it makes citizens who are only the more skilled to pursue their selfish interests, regardless of the demands of justice and sympathy. All education should be more effective in making good citizens. Children must not only gain mental power and skill of hand, but must be led to know and practice with right feeling those virtues that fit men for society. Above all, no child must be allowed to grow up in ignorance, vice, and uselessness, because of the accident of his birth or surroundings.

President Hadley, when in Colorado a few years ago, excited some mirth by suggesting in a semi-humorous way that we shame monopolies by not inviting the monopolist to dinner. In principle he was right. Many views and practices which poison the social atmosphere for young people and destroy public conscience would be lessened were they incontinently condemned by all good people. Some of the pauperism and crime is due to conditions, but more is due to the man. Hereditary taint, waste, and dissipation are potent causes. Communism would be no cure for the distress of society. The industrious would lose the chief incentive to industry and degeneracy

of every sort would increase. Order and responsibility would disappear. But one principle is beyond question: every man who is willing to work must be given an opportunity, else the organization of state and society is in so far a failure. Until some better solution of the problem appears, in hard times let public works be carried on with a rate of wages that will relieve the needy, but not invite the well employed. Says Carlyle: "A man willing to work and unable to find work is perhaps the saddest sight that fortune's inequality exhibits under the sun."

Extended and unguarded systems of outdoor relief rapidly create paupers, and the careful regulation of such charity, while denying assistance to no real need, quickly reduces the number of dependents.

Professor Henderson points out that charity conferences are wrongly supposed to be concerned with the Calibans, Trinculos, Stephanos, Ophelias and Falstaffs of society. The work is broader. There are neglected children; there are splendid men and women, who, from no fault of their own, live in the slums. College, university, and social settlements, together with improved municipal regulations, will gradually purify many a poor district of large cities. The bringing of light and sympathy and interest and hope into dark places is an important work of prevention, reform, and salvation.

Specialists as to the causes of degeneracy agree that certain classes should be segregated, each sex by itself. Hopeless paupers, idiots, the chronic

insane, should not be permitted to perpetuate their kind. As a rule, the offspring of these classes are defective or criminal. We may be sure that this plan, in the name of humanity, will be increasingly employed, so far as science leavened by sympathy may in the future determine. A generation or two of this wise and humane treatment would eliminate a large percentage of the degenerate.

The hand of the politician and spoilsman should forever be withheld from all charitable and penal institutions. Above all, these institutions need employees in all departments who are appointed for their special education, experience, and fitness for the work. The tenth report of the Board of State Charities of Indiana says: "The state prison is the only institution remaining under political control. No action was taken, as had been hoped, to remove it from this baleful influence. All considerations combine to dictate that in no other way can the highest good come to a public institution, and it is to be hoped the next legislature will sever the last remaining cord that binds us to the spoils system of the past, and establish us firmly everywhere upon the merit system."

Education, cure, reform, as well as wise and economic care, are to-day the aim of all charity boards. In their work they are coming to regard education as an instrument of wonderful power and extent of application. Military discipline, promotion for good behavior, the indeterminate sentence, are recognized for the improvement of

criminals, but the most important corrective agency is some form of productive labor. Nothing will do so much to reorganize the chaotic soul as systematic, healthful work. Moral and religious influence offered in compassion and with wisdom may awaken the criminal to a new vision of life.

Care and education of neglected and dependent children, and industrial training of wayward boys and girls, bring larger returns than any form of philanthropy. A marvel of the age is the pedagogical skill now employed in educating the blind and deaf. The feeble-minded and certain insane are reached by manual training. Ordered physical movements, gradually increasing in complexity, produce wonderful reactions in the brain and light up many a darkened mind.

The old torture chamber, dark cell, treadmill, and work-house have created a prejudice against discipline and labor in institutions of detention, even when humanely employed. But I believe work is nearly the solution of the problem of charities and correction in all its phases — preventive, educational, ethical, and economic. Useful work is the civilizer, preserver, and regenerator of the race.

It has been demonstrated that the chronic mildly insane, the epileptic and imbecile, grouped in suitable homes or colonized on farms, may be made largely self-supporting, and find their occupation salutary and pleasant. The industrial school, as its name implies, is based on the saving character of systematic and skillful labor. Hopeless paupers in the almshouses, under kindly and

efficient supervision, are the better for some employment. In Indiana, "it is now made by law the duty of the superintendent to assign a reasonable amount of labor to every inmate who is able to work. It is not the intention that those who are compelled to seek the shelter of the poor asylum shall ever after live in idleness at the expense of the public."

On economic, moral, and prudential grounds, the criminal should be compelled to work. In a few decades it will be pointed to as a unique illustration of the follies peculiar to this century, that hard-working, good people supported criminals in idleness. The objection on grounds of competition with free labor is superficial and inadequate. In the long run, the present system works harm to every interest of society. In many states, by prudent selection of occupations for prisoners, the objection of labor unions is largely removed.

The work test is the best means of judging the honesty of the mendicant and of reducing pauperism. The tramp should work or starve. Some one has suggested that, as an alternative, able-bodied, chronic tramps be fed on mushrooms of doubtful edible quality.

I believe this *résumé* represents in the main accepted principles and methods, or hopeful experiments that earnest workers are conducting in many states. Regarding practical sociology, no good citizen can afford to be indifferent or inactive. We are living in the first years of a new century,

and there are opening before us opportunities and duties which we have not yet fully seen. The forces of right are massing as never before for a complete conquest. The church, educators, citizens, are taking up practical problems for the preservation and welfare of society. The scientific method of investigation to-day, not only discovers truth in every realm of knowledge, but makes thinking men intolerant of all false ideas of life and false living. The sacred lamp still burns on the altar in the Christian Temple.

We have learned the lesson of independence; some one suggests that we now need to learn as fully the lesson of interdependence. The modes of equality between all men recognized as necessary make a long list. Abraham Lincoln once said that at least all men are substantially equal in their capacity for suffering. The Golden Rule is a working principle, and when it permeates the minds and hearts of men, as it is slowly doing, we shall have an approach to the Millennium. All just people now recognize the principle of *equality of opportunity*; some go so far as to demand *balance of abilities*. "As a patriot is willing to lay down his life in defense of his country, the good citizen must be willing to sacrifice convenience and business advantage in the effort to maintain an honest and efficient system of social order. He must freely give time and strength to the promotion of education, to the reform of social and industrial abuses, and to the betterment of the conditions under which the great majority of his fellow men are compelled to live."

There is a Russian legend of an old woman, who, having led a very wicked and useless life, died and went to the abode of torment. After years spent in this distressful place, one day she looked up and saw an angel winging his way in the blue sky, and in her despair she cried aloud. The angel heard the cry and, descending, asked what she wanted. She said: "Go and tell the merciful Lord I can endure no longer, and ask Him to take me from this torment." The angel asked whether she had ever in her life done a good deed. She thought long and hard, and finally remembered she once gave a carrot to a poor beggar. The angel departed with the message. The Lord replied: "Take a carrot and extend it to the woman; if it will hold, she may be pulled out of hell." The old woman seized the carrot and was being drawn safely forth; and other lost souls clung to her, and yet others. All were being easily raised, when she, in her selfishness and fear, struggled and cried: "Let go; the carrot is mine." At the word *mine* the carrot broke and all fell back into torment forever. This is a lesson in altruism.

## THE INDIVIDUAL AND SOCIETY

IN one of Dickens' Christmas Stories, Redlaw, an aged professor, who has known sorrow and trouble, accepts from his Spectre — the evil spirit of himself — freedom from the remembrance of his wrongs and afflictions. With the fatal gift goes the involuntary power to destroy unpleasant memories in all whom he should approach. But in him and in all, to whom this oblivion comes, suddenly interest and compassion perish, and in their place indifference, selfishness, and ingratitude spring up. Redlaw encounters one human being who is proof against his blighting power; and he, a boy reared in the depth of poverty and degradation, has never experienced a humanizing touch to teach him the meaning of wrong. Then Redlaw knows that, by losing the softening memory of sorrow and trouble, he himself is reduced to the brutal stolidity of the desolate boy. Within both is but a barren wilderness. The Spectre again stands by Redlaw, and, pointing to the abandoned boy, exclaims, "There is not a father by whose side in his daily or his nightly walk these creatures pass; there is not a mother among all the ranks of loving mothers in this land; there is no one risen from the state of childhood, but shall be responsible in his or her degree for this enormity. There



is not a country throughout the earth on which it would not bring a curse. There is no religion upon earth that it would not deny; there is no people upon earth it would not put to shame. . . . Behold, I say," pursues the Spectre, "the perfect type of what it was your choice to be. Your influence is powerless here, because from this child's bosom you can banish nothing. His thoughts have been in terrible companionship with yours, because you have gone down to his unnatural level. He is the growth of man's indifference; you are the growth of man's presumption. The beneficent design of Heaven is, in each case, overthrown, and from the two poles of the immaterial world you come together." And Redlaw cries, "Spirit of my darker hours! Come back, and haunt me day and night, but take this gift away!"

The story is one of Dickens' terrible arraignments of society for its unconcern regarding the problems of want and degeneracy. He who shuns the sight and banishes the memory of suffering and wrong leaves many a soul in brutal insensibility to which his own indifference is akin. Were there no spontaneous compassion, the richest property of our nature, having the highest survival value in social evolution, self-interest alone would demand a prompt response to the appeals of the unfortunate. "There is not one of these," says Dickens, "but sows a harvest that mankind must reap. From every seed of evil in this boy a field of ruin is grown that shall be gathered in, and garnered up, and sown again in

many places in the world, until regions are over-spread with wickedness enough to raise the waters of another Deluge."

We learn more of pedagogy and sociology from Dickens than from many pretentious treatises. A master in his depiction of human conditions, he teaches the ideas and advocates the practice of the inspired Master as a means to better conditions. He shows the effect of bad training, the need of sympathy with childhood, the value of child study, and the importance of caring for defective and neglected children. He points out that society as a whole suffers from every ill which society allows, — suffers in a manifold harvest of evil. He illustrates how exclusive selfish love for one's own home, devoid of broad sympathy, may bring ruinous consequences to the home. He makes clear the utter logical idiocy of a hermit life. And there are many hermits, made such by nature, position, or wealth, in spirit living aloof from the interests of the common people, inaccessible to their claims, and revolting at scenes of woe and misfortune. At times one is reminded of Mrs. General's advice to Little Dorrit. "They [vagrants] should not be looked at. Nothing disagreeable should ever be looked at. A truly refined mind will seem to be ignorant of the existence of anything that is not perfectly proper, placid, and pleasant."

Dickens of course did not see clearly the proper solution of all the problems which he presented, but the spirit of his writings has been a marvelous influence in social reform, and most of his ideas

are verified by later and more scientific investigations. He not only taught sympathy and charity, but emphatically pointed out that special forms of degeneracy, if neglected, become a menace to society. Late expert inquiry regarding the care of the feeble-minded shows that imbeciles left in an unhealthful environment become paupers or criminals; that a class of these unfortunates should early be withdrawn from their surroundings and sequestered; that, since crime, pauperism, and insanity are largely traced to inherited tendencies from degenerate origin, few of them should ever be returned to the community free to enter upon the marriage relation or to spread moral and physical disease; that "permanent detention of the unfit is good political economy for the state and protection to the general public." Mr. Thomas Holmes in the *Contemporary Review* affirms that, as an important measure for the cure of social ills in England, "the state must take on itself the care and training of its young deformed or afflicted criminals."

In order to reach the evils of society at the source, we must first educate normal children of what is called the better class to be good citizens, — citizens who have a well-developed moral nature, who are unwilling to live at the expense of others, who have a sense of individual obligation regarding public interests, including the problems of degeneracy. The chief evil is that so many good intelligent men are either indifferent to evils or too indolent to attack them. The good ✓

but indifferent citizen is one of our hopeless problems. A son of wealth and position, educated in extreme selfishness, is worse than a tramp. After making the social aim in education the ideal of our schools, then let society see to it that no child through neglect grows up in ignorance. We speak of unnatural and abnormal children. But how often the unnatural trait is natural under the conditions that produce it! We cannot gather grapes from thorns nor figs from thistles. Neglected children grow up in ignorance, vice, and uselessness, who, if placed in good surroundings at the start, would become helpful elements of society. For humane, prudential, and economical reasons, and within limits of possibility which are gradually being determined by experiment, educate the physically defective, educate the feeble-minded, educate the insane, educate the criminal. Finally, place all who by nature or condition are irresponsive to all educative influences under proper custodial care. If we could rightly educate and care for one generation of children, society would be regenerated.

In passing I cannot pay too high a tribute to the cultured men and women who, in the various "settlements" in large cities, are arousing in the people the latent sense of decency, beauty, and duty. It is worse to be poor in spirit than to be poor in pocket. Almsgiving is the "most dangerous and lazy form of charity"; it tends to pauperize. The Chicago Charity Organization spends five-sixths of its funds, not in alms, but in helping the poor to help themselves. It is found

that not more than one in two hundred of those visited by the workers are in extreme need of food, fuel, or clothing, aside from the help spontaneously furnished by neighbors and friends. To provide opportunity for remunerative occupation, to cultivate self-respect and self-reliance, are the chief work of the Organization. If I understand the mission of the "settlements," it is to bring, not material aid, but spiritual help. They aim to develop character by establishing in a poor neighborhood proper surroundings and influences, by suggesting healthful recreations, encouraging the right exercise of the faculties, and teaching useful activities. Some one has wisely stated the cause of poverty to be "undeveloped or defective personality." But we should include as part of the cause the defective personality of the selfish and greedy among the rich. The work of the "settlements" is one of the instrumentalities tending to bring together men from the opposite poles of society, not in "terrible companionship," as described in Dickens' tale, but in a relation that blesses him that gives and him that takes.

If the individuals making the aggregate of society err in leaving the care of evils to Providence, they err no less fatally when they relegate all responsibility to the state. Government is not a machine that can automatically grind out wisdom and sympathy. Public sentiment must be behind all measures enacted. The responsibility of the state cannot extend to all needs. The well-conditioned must voluntarily take up

the study of society's ills and by personal effort and financial aid contribute toward their cure. Every community is a field for "neighborhood work," work that can be carried on wisely by local residents, without pauperizing the needy, as does much of the institutional care. Individual philanthropy, intelligently employed in each neighborhood, helps to preserve human sympathy, and to prevent that extreme paternalism toward which we are tending.

Herbert Spencer deplors the recent growth of the militant type of society in which paternal government supplants individual initiative and family responsibility. He thinks the law of reward according to effort and merit should govern the citizen's relation to the state and that family care of children during the stages of dependency should be encouraged and not for slight reasons be assumed by the state. I cannot adopt Spencer's extreme view that the state should limit itself to police duty, but I see danger of overburdening the state and pauperizing a class of its citizens. I see a danger too in removing too much responsibility from the home. For children, life in institutions is no substitute for the humanizing sentiments that should be fostered by paternal and filial relationship in the family, and this fact is increasingly recognized by practical philanthropists. All moral forces should be employed to preserve the family with its benignant influence upon the immature individual instead of placing the state *in loco parentis*. Instead of

removing children from homes of poverty to institutions, the family should receive aid; the coercive power of the state might be used even to compel parents to properly care for their children, or to support them when committed to reformatories. We may here add that so far as consistent with education, cure, and reform — the proper aim of charitable and penal institutions — the wards of the state should be made self-supporting.

We may believe that the outlook for the philanthropist is a hopeful one. A century ago the social, political, and economic conditions of the world were more characteristic of the Middle Ages than of to-day. The morality and the social status were wretched. In the villages and hamlets of England the people were ignorant and suspicious and viewed all strangers with hostility. The condition of the common people was miserable. For the state of poverty philosophers found no solution but by restraining the increase of population. Statesmen had formerly disposed of the beggars by summary execution. Everywhere epidemics spread without check. Prison abuse was a disgrace to humanity; the insane were treated as possessed of devils; and for two hundred and twenty-three specific offenses the noble Briton was subject to hanging. To-day the trend of academic discussion, the spontaneous teachings of many powerful writers of literature, the concessions of political parties, the growing care of state and society for the unfortunate, the new views regarding the problems of labor, all attest

a remarkable growth in altruism and a fuller realization of the spirit of the great Teacher and Exemplar. This is an optimistic view, but the true optimist, while he sees the evils to overcome, believes in the final happy solution and works toward that end. Society is gradually developing toward that state of advanced altruism, dimly seen adown the centuries, which is the fixed aim and hope of saint and scientist.



## SOCIOLOGY AND THE PULPIT

A WRITER on Sociology began his preface thus: "This book does not claim to be infallible — simply serious." A layman may well adopt a like humble disclaimer when he ventures to make suggestions to the pulpit, although, having listened to some hundreds, if not thousands, of lectures from the clergy, he may regard himself as an advanced student in pulpit themes. Possibly, however, the layman, bearing a relation somewhat different from that of the minister to the world of business, education, and philosophy, may see some problems of the pulpit in a clear light. One in the work of education, especially, is obliged to encounter some of the criticisms that modern thought offers on the work of the churches, and may believe he sees some of the coming adjustments to modern demands.

The pulpit stands first for the spiritual life of man, his transcendent nature, his worth. It makes perfection of being the supreme aim, and communion with the Universal Father the means of its attainment. It stands for the grand postulates — God, Freedom, and Immortality. It stands for Faith and shows the rational grounds of Faith. It teaches that man lives not by bread alone.

The pulpit, if it is wise, leaves creed and form far in the background, and emphasizes the essential spiritual relation of man to his Maker and his duties toward his fellow men. That, in the light of new truths, its light may not seem dim, the pulpit of to-day must gain wisdom and power from all that science, historical investigation and criticism have to reveal. It must follow truth wherever it leads, and use its faith to believe that, though the way appear strange and threatening, truth ever leads toward God. That educated and thoughtful young people may be brought within the fold of the church, some points of some formal creeds, in no way affecting real Christian belief and conduct, and long regarded as dead by the most enlightened religious leaders, must be formally abjured. In every community are many men and women of deeply religious nature awaiting the Churches' clearer view of their present full mission. Doctrine is not so important as conduct.

Occasionally sermons may be doctrinal or scientific or philosophical or political. Usually they should be soul-quickenings, should reach the need of universal human nature, should strike the chords of the heart that make divine music. The preacher will be most successful when, with insight made keen with experience, he diagnoses the spiritual disease, and applies the needed healing touch. It is his business to arouse right feeling which precedes right conduct. Simplicity and that touch of nature that makes him kin to his auditor are the secret of his success. One need only to study the character of the forty

parables used by Christ to illustrate practical truths, many of them recalling familiar experiences of his auditors, to know the value of simple appeal to the human heart and understanding.

The doctrine of the worth of the individual is sometimes misused. It leads occasionally to selfishness and Pharisaism. It is the right of the Christian to enjoy his divine communings, — the sweetness and light of the soul, and he falls short of his high privilege when his mental landscape is not filled with all forms of generous thoughts and impulses. But he may become selfish in his own enjoyment, and disregard the need of ignorant or suffering humanity. The Christian needs to objectify himself; thus he will oftentimes bear a real cross. It is incongruous for a "soldier of the cross" to "sit and sing himself away to everlasting bliss!" Earnest practical workers are needed to-day. Another danger is of becoming Pharisaical. This spirit ever repels. We are all too fallible to approach our fellow men in any spirit but that of humility and brotherliness. It may be said, and in the spirit of reverence, that the great dangers of the righteous are selfishness and Pharisaism, and that these traits diminish the Christian influence more than all other causes.

Touching the subject, "Sociology and the Pulpit," Christ is our Exemplar. He taught wisdom for all men and all ages. He inculcated benignant precepts that have ever had a progressive altruistic influence. He laid the foundation for ideal human society and human conduct.

But he also ministered to individual need. Nearly all his miracles helped the physical man. Of course spiritual aid is perpetually a miracle. He added works to understanding and faith. In answer to the question — What is the duty of the pulpit regarding Sociology? — I should point to the teachings and example of Christ.

Reverend Dr. Josiah Strong's "The New Era" is a wonderful book on the coming work of the Church. Here are some sentences caught up here and there and adapted to this discussion: Christ's great mission was to inaugurate the Kingdom of God on Earth. He preached the Gospel of the Kingdom, which is the Gospel of social regeneration. Christ came to save society as well as the individual. True religion is not only love for God, but also love for one's neighbor. Service to our fellow men should be made, not a substitute for piety, but an expression of it. We shall have no industrial peace until political economy becomes a department of applied Christianity. The golden rule was meant to be a practical working principle, intended to control the organization of human society.

Sacred and secular, as often used, are unfortunate terms. This is a divine world, and God everywhere manifests himself therein. All duties are sacred, and any practical problem is worthy of our best thought and effort. There is no obligation to the state, no interest vital to society, no occupation, however humble, no sorrow of the afflicted, no need of the unfortunate, that has not its claim upon us. I do not see how love of

God can save a man who does not help his fellow men. There can be no saving religion without practical altruism.

We have recently seen a partial failure of the inquiry — What would Christ do here and now? I believe, however, that, in the society of to-day, with the problems of to-day, He would teach the principles of Sociology, and engage in the practical work of charities and correction, through the instrumentalities now used, and urge his followers to do likewise.

Sociology is receiving increased attention on both its scientific and its practical side. The relations of man to his fellows are scrutinized to-day as never before in the interest of society as a whole. After eighteen hundred years we are just beginning to understand the full meaning of Christianity. We are entering upon a new era. All the best forces of society are organizing for the preservation of society. Practical inductions are being made from the working of various methods in dealing with the unfortunate and criminal classes. Scientific and business methods are taking the place of indiscriminate effort. The state cannot afford to do all the work of philanthropy. The volunteer efforts of citizens have a limit. The church has its opportunity; its salvation depends upon recognizing its duty in the field of applied Christianity. Of the subject of Sociology as a science and of the practical investigations now carried on, there is still widespread ignorance. Woeful mistakes often attend the

best meant efforts to aid the delinquent, defective, and dependent classes. By indiscriminate charity society alway suffers, and few recipients are really helped. Is it too much to say that the pulpit should be acquainted with the Science, namely, the principles of all human association, and the conditions of human progress, and also with the inductions from the experience of to-day in organizing and managing charities? And the people should receive instruction, given in the light of the latest knowledge of the subject.

It is no false alarm to say that for the safety of democracy the youth must be better prepared for the responsibilities and duties of citizenship. In all the work of education the social aim must be more emphasized. The pulpit must more effectively teach the just and helpful relations of man to man.

The work of charity has been guided by the heart; it should be guided by the head and heart. The head alone would eliminate all degenerates by harsh means; the heart alone by false means creates pauperism and crime. Some one has said that "a large part of the business of the wise is to counteract the efforts of the good." The welfare of society as a whole and the future of the race must be regarded as well as the claims of the individual for sympathy.

Sociology considers the means of preventing degeneracy: right education; compulsory education; removing causes of abject poverty; college, social, and university settlements; cleansing of the slums; care of neglected children; industrial edu-

cation of the so-called incorrigibles, etc. The pulpit may greatly aid in making known the more common and obvious principles of practical sociology.

The pulpit must preserve sympathy, but sympathy must be converted from sentimentality into sane sentiment and effective use. To give indiscriminately is the easiest, most selfish, and most harmful mode of charity. Men must be made so altruistic that they will do good in ways that cost disagreeable effort, and without any ground for self-glorification. The useful philanthropist sternly represses false sympathy and with a sense of duty uses the means in charitable work best adapted to the end. To-day he makes his contribution to organized charity, he shares the hard labor of investigation, and joins the search to discover real want. There is danger of leaving the vital element out of the work of charity. Dr. Strong imagines the Lord saying to Peter when a leper comes to be healed: "Peter, you go touch that fellow, and I'll pay you for it." Personal effort, as well as organization and financial support, is necessary. When they are plainly needed, with sense and discrimination the philanthropist brings sympathy and hope and spiritual gifts. I say with sense and discrimination because a bungling approach to a human soul is a terrible mistake. Sometimes a well-meaning moralizer is worse than a bull in a china shop.

Let the pulpit teach the people to value organization in the work of charity — State, City,

and County; to aid with purse and hand; to keep all charitable and penal institutions out of the hands of politicians, and employ the principle of civil service in their management; to work for good legislation.

The work of this century will be applying Christianity to democracy. The work of the pulpit will be to make altruistic citizens. To this end the principles of Sociology will be used more and more, and right feeling toward its problems will be earnestly cultivated. Of course faith in God and in the progress of man will still dominate.

Some good and wise people sometimes have a beatific vision of a United Christian Church, teaching the essential doctrines of a religious life, and also uniting all forces for the betterment of society and for the elimination of all causes of degeneracy. A united church would be a tremendous power in solving the problems of democracy. This is more than a dream, it is a prophecy. The need of co-operation between churches is yearly becoming more apparent. Already something has been done to organize attack all along the line, when some great public interest is to be subserved. By union of forces the field in City, County, and State is sometimes mapped out for more economical and effective missionary work. In large cities districts are assigned to different denominations for the institutional methods of church effort.

The first work of the church must ever be to extend the vitalizing power of Christianity, but it

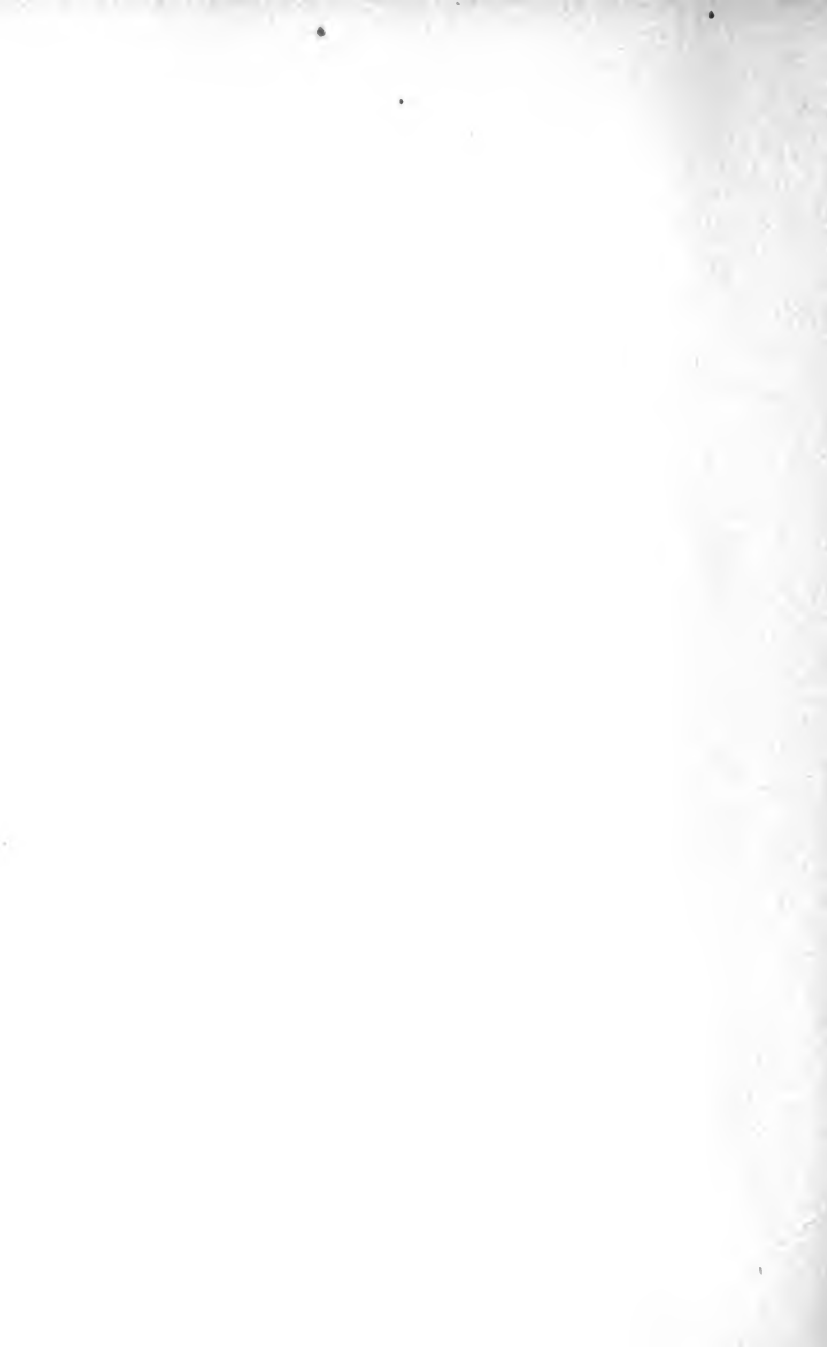


will fail even in this unless it makes all human welfare, physical, mental, and spiritual, its interest and care. It is openly confessed that the church fails to invite and gain the confidence of the working people, and for causes which it alone can remove. Christianity is such only in name unless it reaches the poor. Passive enjoyment of the Christian experience is to-day a sin. Christ condemned men for what they did not do — “Ye clothed me not”; “Ye visited me not.”

“The parish priest of austerity  
Climbed up in a high church steeple  
To be nearer God, so that he might hand  
His word down to the people.

“And in sermon script he daily wrote  
What he thought was sent from heaven,  
And he dropped it down on the people’s heads  
Two times one day in seven.

“In his age, God said, ‘Come down and die,’  
And he cried from out the steeple,  
‘Where art Thou, Lord?’ and the Lord replied,  
‘Down here among my people.’”



## PART III

## EDUCATION



## THE TEACHER TAUGHT

THERE is an Oriental tale related by Rev. William R. Alger in "The School of Life," which runs somewhat as follows: Once upon a time one Peter, a teamster, tired of the drudgery and monotony of his existence, prayed that he might be admitted to Paradise, if only for a brief time, that he might see its beauties and experience its joys. An angel appeared and offered to grant the request on the condition that Peter should view all that he might see with docile spirit, and utter no criticism or censure whatever. Peter agreed and was led in through the gates.

As they passed along, he perceived that the houses were made of transparent gems and exposed the inhabitants to the gaze of all passers. Peter, forgetting himself, said, "This is a mistake; there is no concealment whatever." The angel, with a frown and raising a warning finger, replied, "Those who are without sin and guile need no concealment." Peter was silent and passed on.

They soon perceived angels pouring water from golden buckets into sieves. Peter exclaimed, "What folly; see, the water runs to the ground and is wasted." Then the angel showed him that the water was thus deprived of its impurities and was conducted thence along channels into a beautiful garden to refresh the flowers and fruit trees.

Peter hung his head and resolved to make no more mistakes.

They next came across a chariot to which were fastened two pairs of horses pulling in opposite directions. Now Peter was a teamster and what he didn't know about teaming was not worth knowing. So he cried to the driver, "Hitch all your horses to the same side of the chariot, or you will never move it." Then to his chagrin he noticed that the horses had wings, and that their striving in opposite directions caused the chariot to rise in the air as was intended. The angel now out of patience put a bandage over Peter's eyes, seized him by the ear and hustled him out of Paradise. This is a lesson in the value of an attitude of teachableness.

Socrates was puzzled to know why he was accounted wise above other men, but found the explanation: he knew that he was ignorant, while others were ignorant but unconscious of their state. The teaching rather than the teachable spirit was shown by the Scotch minister who prayed, "O Lord give us receptivity — that is to say, O Lord, the power of receiving impressions"; and by another divine who explained, "Strange and paradoxical as it may seem unto thee, O Lord, it is nevertheless true." Some shrewd writer has said of the French nobility at the time of the Revolution, that the new ideas of progress were unable to find a passage into their brains until a way was made by the bullets of the uprisen hosts of the oppressed.

Docility, teachableness, is illustrated by the

child learning from nature, the student eager for knowledge, the scientist sitting humbly at the feet of Nature, the statesman profiting by the past, the reverential mind shown toward genius, the philosopher searching for truth, the poetic faith in the presence of Nature's mysteries, the voice of the Psalmist saying, "Teach me, O Lord, the way of thy statutes," the prayer of the Christian, "Thy will be done."

A young Englishman, who afterward became distinguished, on leaving his university, was thus addressed by a venerable professor: "Sir, the tutors think highly of you; your fellow students think highly of you; I think highly of you; but nobody thinks so highly of you as you think of yourself." And the lesson in modest self-estimate which the frankness conveyed may have contributed much to the youth's after greatness.

The student on leaving school at best has but a meager equipment; he has done well if he has learned how to be a learner. Education is of many kinds and the formal instruction of books and laboratories is but a small part. One may have knowledge and skill for a particular occupation, but the deeper lessons taught by nature, men and events, history and literature, lessons that make a large soul, are the work of a lifetime. To be always a learner is the secret of growth, success, and happiness. This is truth for all, but is especially true for the teacher.

The growing mind must be active and in a sense original, but the principle of imitation enters

into all our development. One comes to a consciousness of self by observing beings like himself. Before we are prepared to be largely original we must gain possession of the acquisitions of the race. Through family, school, society, state, church we are educated, and largely by imitation. I do not mean the servile copying that makes the Chinese a non-progressive people, but masterful imitation which reflects and uses all material as food for growth. The whole world of knowledge and sentiment is the rightful possession of every individual. If you see a combination of admirable traits and activities in Gladstone, strength and rugged honesty in Wendell Phillips, intense humanity in Abraham Lincoln, they reveal your better self to yourself. If you see with spirit and understanding apt truth in an aphorism of Emerson, graceful style and beautiful sentiment in Longfellow, ideals in Plato and the Bible, they become your conceptions and are material for your growth.

Dr. William T. Harris says: "The individual sees ideals above him, and impersonates them; loves them and imitates them; wears them as a player acts his part. Gradually he acquires as a second nature his ideals, and must keep growing on into new and higher ideals. Goethe's favorite characters are those who react against their environments by internal development. They always press beyond imitation toward the indwelling principle of that which is imitated, and thus attain freedom."

The young teacher carries knowledge and



methods into the schoolroom; he instructs in a formal way. But wisdom for progressive service begins when he learns daily from the pupils themselves. The natural activities, interests, spontaneous expressions of thought, and stages of growth are revelations of the nature he has to guide and the adaptations of method he must use. He learns from observing nature's ways in teaching the child through the senses. Like the scientist he aims to correct his theories by results. Remembering that civilization is largely artificial and that the child is educated for civilization, that he is trained to be a rational and hence an ethical being, he will hesitate to adopt hastily biological and historical analogies as the foundation of his science of education.

But our theme is the great sources of wisdom which we should make tributary to our need, that the soul may overflow with influences which inspire with something more than knowledge. And the best means for this larger education are history and biography, literature, suggestive events, nature, and our implanted higher instincts.

We live in the present, and should understand its problems, know its responsibilities, and contribute to its progress. But the tree of progress is deeply rooted in the past, and without that rich soil it would wither and perish. With docile mind let the artist stand before the statuary and architecture of Greece, the poet before the inspirations of Homer, Dante, and Shakespeare, and the literary splendor of the Sixteenth and

Eighteenth centuries, the Christian before the lives of the saints, the statesman before many a former master, the scientist before the work of great discoverers and inventors, the philosopher before Plato, Kant, and Hegel.

Nations in their pride and injustice, deaf to the lessons of former centuries, have often learned humbleness through the blood and tears of a period of conflict and adversity. It is but a natural result. Napoleon the Great found his Moscow and his Waterloo. Napoleon the Third led France to fresh ruin by his pride and arrogance. The unteachable *noblesse* of Bourbon France were overwhelmed because they could not learn the ideas of progress. The hurricane mobs of the revolution, listening to no voice of mercy or call of wisdom, came to their senses after a million human beings had perished by their blind fury, and at last weary France, leaning on its bloody sword, looked aghast at its fearful deeds, and with terrible revulsion of feeling received its lesson.

I know no source of growth better than biography — the lives of men that have been the leaders of civilization. Within a few years I have read the lives of such men as William the Silent, Bismarck, Tennyson, Stevenson, Huxley, Phillips Brooks and Gladstone, — warriors, statesmen, poets, scientists, and ministers of religion — men of action who have given the world the expression of their best thought and power. In biography we see ideals embodied, theories exemplified, the whole conduct of life mapped out for guidance.

Carlyle was partly right when he said that a library is the true university. Nature, men, and events are the original sources of knowledge, but literature is a chief means of culture, and source of the poetry which we are to apply to life. Gladstone was a devoted reader of the masterpieces of thought, and daily to his death gained spiritual strength from literature, an important part of the secret of his greatness. He read with active mind, assimilated and organized the material, and thus added to his practical power as well as to his mental and moral equipment.

Literature is full of wisdom, and we spend many an idle hour not needed even for recreation; we pine for enjoyment, and yet the inspiring creations of the poet are unread; we are curious as to nature's phenomena, and still the leaves of science are uncut; the student longs for wisdom, and wastes his energies and squanders his time in idle fancies and useless recreation; the teacher has ambitions, and yet the pages of the masters of educational thought have never been turned; we desire a better life, and have not studied the examples of the great and worthy; we complain of monotony, and then pass unheeding a thousand wonders and beauties of nature; we are without faith, and yet are indocile to the teaching of nature, philosophy, and inspiration.

One often gets more pedagogy and philosophy of life out of literature than from formal treatises on those subjects. Volumes of educational thought can be drawn from Shakespeare or Dickens. Kipling offers some powerful lessons

on character-making. Stevenson in his letters and some of his essays gives a noble view of life that brings courage for hardships and finds joy in the commonplace. And we are impressed because he exemplified his philosophy, worked and smiled in his mortal illness, and wove romance out of every-day scenes and occurrences.

I do not mean that we should live wholly with old books. I have a picture hanging in my library, the gift of a friend, that I prize as one of the gems that give character to one's surroundings. It is, or may properly be entitled, *The Book-Worm*. Holmes, I believe, has described the picture, but these were my impressions. A gray-haired pedant, with nose suggestive of a paper-cutter, lips and eyebrows showing solemn conceit, is standing on a tall ladder in a library of old tomes, before shelves labeled *Metaphysics*. He is in pursuit of authority on some theme, and has eagerly seized upon book after book. He holds a volume under each arm, a volume between his legs, one in his right hand, another in his left, and has just turned his eager gaze from the last in search of still another volume on the shelves. There is a delicious humor in the conception of the artist, and we feel that here is a personification of unwise devotion to books, an exclusive good-natured living in the Past.

Not only from the greatest men and the greatest events shall we learn wisdom, and gain inspiration, but also from lesser characters and minor occurrences. We remember the lines of Longfellow:

“Read from some humbler poet,  
Whose songs gushed from his heart.”

We may refer to Carlyle's tribute to Burns in which he finds a place for the humble bard among the Shakespeares and Miltons and expresses his thought in beautiful metaphors. “While the Shakespeares and Miltons roll on like mighty rivers through the country of Thought, bearing fleets of traffickers and assiduous pearl-fishers on their waves, this little Valclusa Fountain will also arrest our eye: for this also is of Nature's own and most cunning workmanship, bursts from the depths of the earth with a full gushing current into the light of day; and often will the traveler turn aside to drink of its clear waters, and muse among its rocks and pines.”

Hawthorne could extract thought and enjoyment, on a rainy day in a wayside inn, from a last year's almanac. Carlyle found poetry in the meanest object and glory in remotest places. Tennyson saw that the whole secret of God and man was wrapt in a humble plant. Dickens was a most minute observer, studied all types of character, noted all the detail and coloring that make vivid pictures, gained sympathy for the unfortunate, degenerate, and oppressed, and became the great sociological novelist of his century. He learned great lessons from minor events and commonplace interests. The Poet Browning, wandering aimlessly in Florence one day, entered the Piazza San Lorenzo and stopped at a kind of second-hand shop. Amongst the collection of

diverse objects he spied an old quarto which he bought for a lira and conveyed home. It was the history of a Seventeenth-Century Roman murder-case, the least attractive subject and the most worthless investment, one would suppose. But this crude material he transmuted into art — hundreds of pages of poetry, skillfully ordered and filled with rare reflections on motives, character, and life. Mrs. Browning gained much of her power by observation of persons and events, by tenderest sympathy with all of joy and sorrow that comes into the human soul. When Italy was struggling for freedom and unity, she entered into the sublime patriotism that thrilled the people from sea to sea, and with infinite tenderness shared the sorrow of homes made desolate by war's destruction — and she wrote one of the most intense and artistic poems in all literature. She was in a deep and true sense a learner, filled her mind with riches which she was able to transmute into art.

Nature is the great teacher. It employs not the conventional signs of man, written and spoken language, but the symbols of the Great Soul of the Universe. To interpret these as mechanical forces and material forms is the work of the scientist; to interpret them with depth of understanding is the work of the philosopher and poet.

Scientific truth must be gained by perseverance and modesty. The slightest hint or suggestion of natural phenomena or of experiment must be obeyed; the laws of the particular force which the

scientist investigates must be established by patient induction; he cannot assume, he must prove. Many a harmful superstition has been banished by reading the science lessons which nature holds before our eyes, many a remedy has been applied, and in a thousand ways forces which she has placed at our service have been utilized — and we have but made a beginning. Every original worker in whatever scientific field is accumulating material, adding to the sum of necessary facts, to be correlated and interpreted later by some master mind.

How Nature teaches childhood — unconsciously docile infancy — wakes it to feeling, observation, and thought! Gradually it places the child in control of his physical mechanism; clears the mist before his eyes, until each object assumes its own place, distance, form, and color. Rightly regarded, the dawning of the world upon the mind of the child is the miracle of creation ever renewed.

And Nature has advanced lessons for the wisest. Rev. William R. Alger, a thinker of philosophical insight and ideal conceptions, once remarked to me that it was his custom, when wearied with active energy, to sit in passive mood and let the world drift in upon him. To such minds the mountain speaks of grandeur, the oak of strength, the willow of sorrow, the sunset of hope, the sky of sublimity, the ocean of mystery, the leaf of beauty. It is related that Lincoln had a habit of occasionally spending a whole day by himself on the broad prairie under the blue expanse of heaven, which gave to his face for a time afterward a cer-

tain expression of other-worldliness. The great philosopher Kant said, "Two things there are, which, the oftener and more steadfastly we consider, fill the mind with an ever new, an ever rising admiration and reverence — the Starry Heaven above, the Moral Law within."

I cannot help thinking the world has lost something by the critical spirit. In some respects better the days of Norse Mythology when the Elves sported in the sunbeams, the tempest spoke with deep meaning, and each sunrise seemed a new birth. The old Northmen had an awe of nature and a reverence for it; they were poets. They caught much of nature's spirit, and each fanciful belief was an allegorical truth — God speaking to them by metaphors. Rather than a belief in mechanism give us the Norse faith with its Jötuns, the demons, and its friendly gods; with its Asgard, the garden of the divinities, and Jötunheim, the home of the demons; with its Donner the Thunderer, and its Balder, the Good and Beautiful; with its tree Igdrasil, the Tree of Existence.

The matter-of-fact man may say: The beauty of the rainbow means nothing to me; I know how it is formed. Stand facing the storm-cloud with your back to the sun. The rays of light falling on the raindrops are refracted, reflected, and dispersed — and you have your rainbow, a thing of science. It may be the Creator intended the real meaning of the rainbow should be its beauty.

I recall in substance a little allegory picked up in a corner of some magazine: An X-ray met a



rainbow ray on its way to the earth and said, "Why do you go there? Don't you know that people no longer look at things but through things?" "But are the people happy?" asked the rainbow ray. "No, but then, you know, they have the scientific method and the higher criticism." "Then," said the rainbow ray, "I think I will proceed to earth and create a new-felt want."

To see the poetry of life is one of the greatest lessons to learn. I like literature which discovers poetry and heroism in the commonplace. Ian Maclaren is sometimes ridiculed for his sentiment; perhaps, however, he sees realities not discovered by the ordinary observer. You remember the humble village of Drumtochty in the Scotch highlands; Dominie Jamieson, whom the boys called Domsie, because they loved him; George Howe, the "lad o' pairts"; Doctor Davidson, who taught the boy his Greek; and Drumsheugh, the village Mæcenas, who sent the little scholar to the great university at Edinburgh — and all the love and nobleness that make of the tale both an idyl and an epic, and lead us to admire nature and man more. Rightly regarded, *your* companions, your neighbors and friends, are men and women with many a noble trait, with their heroism and their joys; your lawns and flowers and trees and scenery are beautiful; your village or neighborhood is the scene of many a romance, though unwritten; and, wherever you are, the deep sky is above you.

Childlikeness, modesty, reverence! "Whoever shall not receive the Kingdom of God as a little

child, he shall not enter therein." Aside from any religious view, but from the view of philosophy, have you ever thought deeply of the simplicity, sweetness, and purity of life that is implied in such passages as this? Have you thought, too, that the realm of wisdom is open only to those who approach it with a teachable spirit? The greatest and noblest men are modest; true scholarship is ever modest. A candidate for a prominent position as educator was advocated as having the unconscious simplicity of great scholarship, and it was his best commendation. Mr. Gladstone in advanced years declared that he had always been a learner, and that he always should be a learner, and with this for his motto he went far. Evolution is to-day the established law for all life. The evolution of an ideal in a human soul is always of surpassing interest. At each stage of growth we may gain new visions that should lead to greater endeavor and still higher success. The resting places in life are simply to give strength for fresh advance.

## EVOLUTION AND EDUCATION: A REVIEW

SINCE the doctrine of evolution became an accepted belief many changes have occurred in the educational world and in the attitude of society toward some of its problems. These changes are due in part to the spirit of the new philosophy, and in part, doubtless, to the general tendencies of progress.

We first note the emphasis given to the physical side of man — the condition of the body as affecting the mind, physical training, the brain as the instrument of thought, physiological psychology, the claims of industrial education, the importance of motor education of every kind as contrasted with mere receptivity and subjectivity.

With the lessening of certainty about a future life more emphasis is given to man's status in this present time and environment. He is to rely on works, secure justice in the present, get reasonable enjoyment out of life. He is to be an artisan if he cannot be an artist, and bake bread, although he may not be a philosopher.

Heredity and environment, as doctrines, affect the practical philosophy of to-day. Theoretically human nature is less responsible than it was formerly held to be. We are what we are through

a heredity reaching back through savagery and early forms of animal life, and our environment is responsible for any possible unexplained remainder.

There naturally results a more liberal spirit toward the faults of childhood, and perhaps toward delinquencies in society. Much formerly thought devilish is seen to be at least natural, even if not tolerable. When compelled to punish, we go to the task with better understanding and more charity.

Now many of these changes are desirable and beneficent, and the world has profited in many ways from the practical results of the doctrine of evolution. But there has been a weakening of faith, a loss of ideals, an increased devotion to material things not wholly beneficent, although I do not doubt that, with a fuller understanding of new interpretations, there will again be a powerful movement toward the spiritual side of life.

#### PRESIDENT HALL'S "ADOLESCENCE"

For many years investigations of every description relating to the physical, mental, and moral development of childhood and youth have been conducted by educators and sociological statisticians. A prominent leader in original investigation has been the president of Clark University. President Hall has recently given us two large volumes on Adolescence which embody not only investigations at Clark, by president, professors and students, but the results of significant investigations elsewhere. I have long desired to

see an extended treatise embodying the practical applications of evolution and physiological psychology to education and life. In view of the modern science of life, Dr. Hall gives us a treatise on the development of the child to maturity. It covers growth of the body and its functions, physical, mental, and moral diseases, the instincts and sentiments including religious conversion, education, co-education, and closes with a chapter on the adolescent races.

The book is a cyclopedia of wonderfully rich and suggestive material. The deductions of the author are always vigorous, interesting, and courageous. But I doubt whether he puts them forward as finalities, and I am sure he would join in saying they should not be approached in a spirit of extreme credulity. Biological science applied to education is still too young and immature for last words, and there are many inferences that have not undergone the test of practical experience, and received the verdict of common sense.

I wish to say in general of this whole fascinating field of investigation that much valuable truth has been discovered and more is to come. But no system of philosophy, in its speculative aspects, can offer deductions that will stand for a moment against common-sense philosophy, based on experience — and there are subordinate features of evolution which are more speculative than many systems of philosophy that have previously commanded the attention of scholars. There is a prevalent view that materialistic philosophy —

not identical with the philosophy of evolution — is scientific and therefore true. We forget that speculation about a scientific fact is speculation, and we forget that subjective philosophies are great hypotheses constructed to explain the facts of human nature, and tested by centuries of application. We forget that a vast accumulation of principles, educational and ethical, has stood a similar test, and that final judgment regarding many later views must be withheld.

For a critical review of these volumes a treatise would be required; an attack on exposed points would serve here no useful purpose; hence I shall present the more important practical deductions of the author, together with some comment.

### GROWTH OF MOTOR POWER AND FUNCTION

The chapter on "Growth of Motor Power and Function" is fertile in suggestion.

The keynote is struck at once: "Motor education is cardinal for the young, and muscle culture develops brain-centers as nothing else yet demonstrably does."

The non-volitional movements of infancy and childhood are regarded as relics of the past rather than as anticipatory of future activities. This view is in accord with the emphasis given by the author to the recapitulation theory. The spontaneous activities of childhood must have large play since they are necessary to the full development of the child, but later they must be controlled and organized. There is danger, however, that

automatic activities may not be duly subjugated, if the will power of the child is degenerate.

Motor specialties requiring exactness and grace, skill with hand and voice, as piano-playing and singing, should be well begun before the age of twelve.

The need of physical salvation of civilized peoples is strongly set forth. Motor education of various kinds is the remedy. The author places the more important kinds in the following order: (1) industrial, (2) manual training, (3) gymnastic, (4) sports and play games.

Industrial training is given the highest importance both for its practical use and for its high educational value. Farming has advantages for the boy because of the varied activities, and because it promotes muscular development and mental ingenuity, and brings the boy in healthful contact with nature. The farm, the garden, the carpenter shop are schools for desirable motor education. If I may here express an opinion, certainly exercise in some practical pursuit of to-day is vastly preferable to the senseless, wasteful repetition of the historical stages of some handicraft. Granting most that is claimed for recapitulation, repeating in school the evolution of industries is not an economical application of it. The industries of to-day are sufficiently varied for educational needs. Moreover, our ancestors survived by up-to-date adaptation to their environment, including the then existing forms of industry. May our later hereditary traits not be quite as important as the more remote ones?

A prominent place is conceded to manual training, but it is held to be inferior to industrial education, chiefly because its scope is limited and it aims at no practical result and neglects the product. Henceforth brain and hand work together. The day of the mere professor is gone. Here almost an exception is noted by the author. He says, "Certain it is that the adolescent power to apperceive and appreciate never so far outstrips his [the youth's] power to produce or reproduce as at a point midway in the teens. Now impressions sink deepest." Hence at this period he would make less demand for artistic production, but would enrich the pupil's mind with the best art concepts, feeding the soul instead of urging mere accuracy in execution.

Serious fault is found with the systems of gymnastics in vogue, as lacking in interest, and contributing little to ethical or intellectual development. The instructor in physical training should know measurements, anatomy, hygiene, and the history of gymnastics. In purpose, method, and results the Greek ideal should be maintained.

Play is the ideal exercise for the young, because it is instinct with heredity, and develops motor capacities that later are turned to use, and because the heart goes out into play as into nothing else; it "has as much soul as body." "Play at its best is only a school of ethics." "Dancing is one of the best expressions of pure play and of the motor needs of youth" — that is, in its best forms and under right conditions. Vigorous character is a



chief ideal of this chapter, and proper indulgence in righteous indignation, even at risk of a broken nose, is frankly advocated. The value of athletic sports is generously pictured, while dishonorable methods and abuses in the conduct of school athletics are vigorously denounced.

The chapter closes with an appeal for motor education. No culture is complete till it issues in motor habits. Will culture should safeguard us against the danger of great ideas in small and feeble minds. "Ideas must be made to speak as with the rifle and not with the shotgun, and still less with the waterhose."

### JUVENILE FAULTS

The chapter on "Juvenile Faults" upon the whole maintains a conservative position and shows no undue weakness regarding necessary punishment. In passing it is interesting to note that suicide is ascribed in part to the disillusioning of those educated above their possibilities in life.

Bonjean is quoted, evidently with approval, who thinks crime is increased by laxity of home discipline. The author hopes that flogging will not become a lost art, and cites the fact that criminologists heartily condemn the modern school for relying so much on intellectual training to the neglect of the moral.

He shows the need of teaching justice, benevolence, truth-telling, the money sense, regularity, etc., and closes by a strong attack on speculative ethics, saying that ethical problems must be viewed close to the "hot battle line between virtue and vice."

### THE FEELINGS AND INSTINCTS CHARACTERISTIC OF NORMAL ADOLESCENCE

In discussing the "Feelings and Instincts," some radical views are expressed and a few of them are given in substance. President Hall puts "custom above law and convention, and instinct, feeling, and impulse above both." He regards the child — not the adult — as the "consummate flower of creation." The psychologist in his study of mind must turn to the past of evolution. The soul and body of the child are freighted with reminiscences of earlier stages of their evolution. "A brain without a mind is as impossible as a mind without a brain." Soul is a product of heredity, and at best is more or less patchworky, full of contradictions, and, even when refined, possessing barbaric and animal impulses. In this whole view there is much that is in the speculative stage and much that will always remain mere speculation. It is to be regretted that Dr. Hall did not here guard himself against wrong inferences by stating once for all his position regarding the vital points of philosophy.

The author's attitude toward the offensive enthusiasms of youth is of special interest. Since youth must have excitement, the best safety-valves possible must be found. Athletic enthusiasm, yelling, boisterousness are better than lower indulgence and tend to prevent it. In the adolescent period all sorts of capacities must be developed even at a temporary sacrifice of consistency. Later comes mental unity when the Aristotelian virtues may

be taught — temperance, courage, liberality, modesty, self-respect. The young man at the proper time should reach an appreciation of order, the past, conventionalities, creed, and established institutions.

Every influence must be used to build for love a ladder to the Platonic heights. Society of noble women, diversion, avoidance of self-consciousness, enthusiasm in intellectual work, hardships, even sorrow, will temper ardent feeling and make for safety in critical periods of youth. The great value of Christianity is that it has placed love on the highest plane, and hence has a wonderful saving power. His science of adolescence stands for the highest purity in the sex relations and the postponement to full maturity of nubile functions.

#### ADOLESCENT FEELINGS TOWARD NATURE

In discussing the feelings of youth toward nature, Dr. Hall expresses somewhat startling views regarding elementary science — views with which I find myself considerably in accord. He claims that the young repeat the history of the race in passing through a prescientific stage, that the accurate science required in high schools is unpedagogic and is working against the desires of the ardent advocates of scientific study. For years I have encountered this problem, and have argued against the extreme demands for so-called work of precision in the early stages of science study. There were some reasons for the style of the old "fourteen weeks" in the various sciences. It is true that wonder, awe, sentiment, are the first

influences to receive from nature. Dr. Hall considers the standard text-books in Physics as too quantitative and exact for the high-school age. He would return to an improved story method in Zoology, and leave to a later period the scientific Biology that has found its way into the schools. He would find a place for folklore and the poetic side of nature.

The sentiments are to be trained on the noblest objects of nature, and natural religion is to be cultivated. We need not cite the author's doctrine of recapitulation in proof of the value of folklore and poetry. Various writers have seen this important truth. Carlyle called the old Norsemen true poets, with true religious insight, because they had a reverence for nature and saw some divinity moving in the storm or dwelling in the forest.

#### CLASSICAL IDEALS. CONFIRMATION. CONVERSION

Two chapters concerning classical ideals, church confirmation, and religious conversion are so rich, so full of understanding, so sympathetic, so eloquent, that we are reminded of the tender description of childhood's religious experience in Goethe's *Faust*. He talks almost with the inspiration of the prophets of old, and we are somewhat surprised that he does not appear to infer a ground of objective reality for the experiences he describes. Like Agrippa he might exclaim in view of his own exposition — Almost I am persuaded.

He turns to Greece as representing the nature and ideals of adolescence as no other nation ever

did, thinks we must place our education on a physical basis as did the Greeks, that boys must know of her great men and heroes, and herein finds some reason for a revival of classical study.

He gives a sympathetic account of various ceremonies of confirmation, as practised by various religions, interprets the symbolism and shows its influence, describes the effect of thus bringing the young soul face to face with God and self, the tragedies of life, and the eternal heights and depths. It leaves us with a feeling that those churches which make the period of confirmation momentous are right.

And now we come to a striking admission. I quote exactly: "In its most fundamental sense, conversion is a natural, normal, universal, and necessary process at the stage when life pivots over from an autocentric to a heterocentric basis." After the soul of youth has had some selfish flings, the time comes when the idea of sacrifice and service arises. There is a pivotal point where the ego yields to the alter; the time comes, as we view our imperfections, when we have an impulse to surrender to righteousness and adopt a dominant affection that shall regulate our every act.

The terrible mistakes of a false religious pedagogy are pointed out — mistakes some of which are slowly becoming simply historic — and a plea is urged for good sense in making claims on the credulity of the growing mind. For the ministerial profession, he brings coals to Newcastle with profit, and it may learn here valuable religious pedagogy.

The Bible as literature, without raising orthodox questions, helps shape growing character. The Bible is the best utterance of the soul of man, his great text-book in Psychology. Youth needs this greatest of human documents. There is ground for hope of a new and sublimer conception of Christ. In the loss of faith he finds a considerable residuum that science accepts; as historic fact fades away, we are more and more impressed with the creative power of the mind that has conceived a religion adapted to the needs of the soul.

He calls creeds "crude interpretations of wordless music." Religion is a rebinding: a re-established unity with nature, a reunion of conduct with conscience, a re-at-one-ment of the mind with truth, the closing in of the highest love with its supreme object. Every life is stunted that has not experienced conversion in some form. He closes this discussion by declaring Christianity supreme.

I dwell upon this theme because, presented from a scientific standpoint, it is extremely significant. It is given as a plain fact, regardless of all theory, that religion is a necessity for the adolescent soul. Thus those that are repelled by orthodoxy are caught on the rebound by science. This chapter will tend to invite reflection in the minds of callow, flippant philosophers of life who cannot see below the surface.

Altogether this analysis of the meaning of religion to the adolescent soul is rich, wise, and inspiring, and is a remarkable interpretation even



for the orthodox believer. As a part of the pedagogy of adolescence it is indispensable to teachers. There is a feeling of regret, however, that the exposition appears to claim nothing definite for religious experiences except that, in harmony with the theory of recapitulation, they belong to a stage of growth. The very ideals which Dr. Hall so often vividly sets forth show that we are something besides heredity and adaptation to a physical environment. We can hardly believe that we see poetry in the ocean and stream merely because we were once fish, or love the forest because we were monkeys. In my opinion the whole matter of perception and of the interpretation of nature is still best explained by some form of the Platonic philosophy.

As a joco-serious argument, which I am sure will not be misunderstood — if our friend is a rational being — and I still insist that he is in spite of his persistent attitude in the matter — he can infer great truths from the religious facts which he presents. The supreme need of the soul very likely points to an objective truth, and I am disposed to take John Fiske's view and claim that the principles of evolution almost demonstrate the objective reality of religion. Any doctrine of life which fails to explain the supreme facts of the human soul, purpose in creation, and to provide for the fulfilment of purpose, is hopelessly inadequate as a scientific hypothesis. Aristotle's evolution began with God and ended with God.

## SOCIAL INSTINCTS AND INSTITUTIONS

The schools are made responsible for the early falling off of boys, because schoolmasters do not understand the physical and mental loose-jointedness of boys at high-school age. The boy needs much freedom, must learn much from experience and form his own minor morals. Tolerance is urged for the forms of reversion that consist of the banalities of student life. Adults who can play renew the charm of youth.

The gymnasium and athletics are "the best safety-valve and aid to college discipline." Student self-control in colleges is treated sympathetically.

The drama "reveals the human heart and will, and teaches the way of the power that makes for righteousness in the world." National epics, such as the literature of the Arthuriad and the Sangrail, are worth more than the treatises of the rhetoricians. They constitute a vast body of ethical material. "The Bible is coming to be understood as man's great text-book in Psychology."

I note that usually Dr. Hall does not advocate excessive freedom for boys or a too generous sowing of wild oats. Some unwise interpreters of the recapitulation theory have found excuse for every foolishness and excess of youth on the ground that exercise of all adolescent impulses contributes to development. Whether natural or not, many tendencies result in degeneracy, and inhibitive, remedial, and organizing forces must be stimulated. In spite of all theories the wise parent will apply the chastening rod betimes and



drive this new form of the devil out of the boy in a modified old-fashioned way.

### INTELLECTUAL DEVELOPMENT

In justice to the subject I must note some practical points under the head of "Intellectual Development."

"The chief mental training from about eight to twelve is arbitrary memorization, drill, habituation, with only limited appeal to the understanding." At the beginning of the teens the child should read and write well, know a few dozen well-chosen books, be started in one or more foreign languages, know something of several industries, belong to a few teams and societies, be able to sing and draw, be acquainted with some of the best literature and with well chosen biographies, and be on the road to recovery from various forms of moral measles. And here large concession is made to the impulses in the child's nature to follow savage instincts.

Over accuracy is atrophy. Methodic steps hinder insight and receptivity. "Busy work" prevents the valuable products of silence and meditation. Are not the schools dwarfing interest and enthusiasm? Normal schools have a wrong tendency to dissect living wholes and to use mechanical methods.

The teacher to-day should know amongst other things something of hygiene and nutrition, juvenile abnormalities, the muscles as organs of the will, the psychology of play, habit, imitation, imagination, heredity, and evolution.

The author thinks the aspiration of normal

schools to prepare high-school teachers a mistake, and encourages the function of pedagogy in the universities for the larger and higher work in preparation for teaching, because such work can be done only with university equipment and in a university atmosphere.

He thinks college entrance too high, large numbers in college an evil, too great dominance of the high schools by the colleges a fault.

He makes a striking picture of the non-adaptation of the first year of high school to the boy, partly on the ground that vigor and freedom are wanting. The high school should fit for nothing, but should exploit and develop to the utmost all the powers. The college should stand for extensive rather than intensive study, should not specialize, should not be universitized, should stand for liberal training.

### EDUCATION OF GIRLS

On the subject of co-education, Dr. Hall has decided views, that are not in accord with the prevailing custom.

Women need an education essentially liberal and humanistic. With advancing civilization the sexes differentiate more and more. Woman must have a training that fits her nature. Divergence of sexes is marked and sudden in the early teens. Boys and girls at this age naturally live more independently of each other for a time. Co-education should cease at adolescence, at least for a season. Is not co-education in the high-school period full of grave dangers, even if in the college

and university it is desirable? Co-education in the high-school feminizes the courses, and makes them unattractive to boys. Women may help to reinstate the humanistic college—a result to be desired. The ideal education for women sows without thought of reaping, has faith in a God that pays, not at stated times, but abundantly sometime, is not specialized and is in a sense unconscious.

### ADOLESCENT RACES

Finally the adolescent races, so-called, are given a prominent chapter. The same theories apply to them as to adolescent individuals; they bear the same relation to civilized races that children bear to mature individuals. The primitive races must be regarded as arrested and stunted, not as a link between us and animals. Our civilization is artificial, therefore more or less superficial. "It rings hollow when subjected to strain and test." Is it not better to be a good heathen than a bad Christian?

This is a most interesting chapter and well worth study, even if we largely reject its views. The proofs given go to show that civilization and missionary efforts are harmful because not adapted to adolescent races, that those races do not understand our best but are influenced by our worst, and perish in the presence of civilization. The heathen are not to be considered third-rate white people—they have their own unique virtues. It is not desirable to bring the whole world to a uniform standard. Much of the missionary work is characterized as unpedagogical. As it were, we have gone to "Mohammedanism with a gospel

bound in pigskin, and to Buddhism with one bound in calfskin." Instead of developing their best to a higher standard, we have attempted to thrust upon them something they cannot appreciate, and have unnecessarily run counter to their prejudices. But we must drop this part of the discussion. Of course each one must take his own view as to whether it is better that the civilized peoples should take possession of the earth. This result would certainly be in accord with the evolution doctrine of the survival of the fittest in the sense of the strongest. May it not be that many of these races are naturally inferior? If they are stunted and do not adapt themselves to the world of to-day, is it not inevitable that they shall yield to the advanced races?

#### SOME COMMENTS

This book is a Brazilian forest with trees and flowers and diamond mines and jungles, and naturally we may expect to find alligators and monkeys—I have a haunting suspicion that I have stolen this illustration from somewhere, but cannot locate the source. I have not given the work time enough to discover that it is everywhere consistent, and I am not advanced enough in some of its underlying philosophy to accept all of it. But it is a broad, fertile, and stimulating book.

The doctrine of recapitulation may be overworked, and I believe it has been overworked in this book. The child is born into the world adapted to his environment by his more immediate heredity. He is an organism with tenden-

cies to acts that at maturity help him to survive under present conditions. And a psychology that sees in acts of infancy and childhood, not merely reminiscence, but the promise of adult functions, an anticipatory development through the senses and by motor activities, will still appeal to very many thinkers.

The criticisms of refined civilization and the comments on the highly educated class will make us think. The following ethical criterion ascribed to Dumont will be laid aside for further consideration. I quote exactly: "A true science of morality, therefore, or ethics will determine those causes that make for the increase in numbers and quality and the development of races up the scale of evolution. We shall then have a science of duty that will be categorically imperative and reliable." It may be that the highly educated and refined serve a purpose in the economy of things that makes them chiefly the leaders of humanity, even if they are not the chief factor in preventing race suicide.

There is a final thought about a basic theory of the book. Is nature to be followed implicitly? Is nature always wise? If the child is to be an animal, a savage, then the teaching of nature is to be followed. But the child is prepared for civilization, a rational life, and ethical conduct. He learns the conventions of society. He has an artificial education. As a rational being man creates a whole world of ideals and ethical values and poetry. And this rational, in a sense artificial world, is infinitely superior to the natural world, understood as non-rational.

## THE CULTURE ELEMENT AND ECONOMY OF TIME IN EDUCATION

At a meeting of the National Council of Education, held in Boston in July, 1903, one of the subjects proposed for a broad and thorough investigation was formulated as follows: "An inquiry into the contemporary judgment as to the culture element in education and the time that should be devoted to the combined school and college course."

One of the functions of the Council of Education is to report upon all proposed investigations and recommend to the Board of Directors of the National Educational Association appropriations for conducting such inquiries as it approves. A committee of five was appointed by the Council to clearly define the topic and indicate the methods of inquiry to be pursued — this preliminary report to be made at a future meeting of the Council.

There is some warrantable incredulity as to the value of such investigations, and many believe wisdom resides with the few, and will be imparted to the many most advantageously by whatever channels the age naturally provides. The best answer to objections is the results of several investigations made by the National Educational

Association the past few years, since the Council in a formal way first undertook to recommend them. I will illustrate by the history of the one with which I am most familiar.

The Committee of Ten, appointed in 1892, made a report on secondary education in the United States. The report was first suggested as a means to discover a remedy for the vexatious lack of uniformity in college requirements for admission. The report did not offer a final solution of the difficulties, but, with the aid of its subcommittees, did formulate very important principles of secondary education, which led to an animated discussion of the whole question throughout the country. A phase of the problem was taken up later by the Committee on College Entrance Requirements, which advocated the so-called "unit courses of study" as the only basis of uniformity feasible. This suggestion was adopted in a modified form by the Association of Colleges and Preparatory Schools of the Middle States and Maryland, and later by the North Central Association of Colleges and Secondary Schools, and is likely to be considered favorably by other associations. As a result of the investigations begun in 1892, we have a degree of relief from the various demands of the colleges and universities as to admission, and, far more important, there has been a great stimulus of thought regarding secondary education, and a remarkable improvement in its character.

I do not believe in inquiries for the sake of inquiring, but I think there is need to-day of another

investigation of as far-reaching character as the one described and in part for similar reasons. Just now these questions are frequent and urgent: Have culture studies the value once ascribed to them? What should be the length of the college course? Is time unnecessarily wasted in elementary education? Is the commercial spirit a menace to the best ideals of civilization? That there is a chaos of views regarding the value of the culture element in education, and hence the time to be given to general education, appears in proposed short cuts to practical results, and in opinions regarding the length of the combined school and college course. The above questions are made prominent by several causes: new elements of culture; the commercial spirit; demand for practical education; modified views of life and of civilization. The whole matter could be somewhat clarified by a wise investigation. It is not sufficient merely to refer to the views of American civilization as set forth by Emerson and other writers. Teachers and business men usually give little thought to the tendencies of civilization and the relation to them of educational influences. It would be a distinct gain if teachers might learn to regard the problem of education as a sociological one, and business men to look upon the problems of state and society as educational.

For the end proposed I would bring into the investigation representative universities, high schools, elementary schools, educated business men, statesmen, and students of society. This is not a mere question of the length of the college



course; it is a question of the relation of culture to professional studies, to life, and to civilization. As I see it, the value of an investigation would be in giving it wide scope. I believe enough particular inquiry has been made to furnish sufficient data for some important generalizations regarding the ideals of the American people to-day, and the best means of fostering them through education.

Questions like these might be submitted by the Committee, either directly or through sub-committees representing the groups previously named: (1) What are the proper ideals of our American civilization to-day? (2) What is the value of culture studies in our education as related to those ideals? (3) What is the value of liberal education as a foundation for business and for professional studies? (4) Could the combined school and college course be shortened without essential loss? Where and how?\*

\*The following resolution formulating the ideas here discussed was later presented to the Council:

1. "That a committee be appointed by the President of the Council to make an inquiry into the contemporary judgment as to the culture element in education, and the time that should be devoted to the combined school and college course."

2. "That the committee so appointed be advised (1) to investigate the question of waste of time in elementary education, and study the results of experiments, in this country and elsewhere, to shorten the period of elementary education; (2) to consider the question of shortening or extending in either direction the high school course; (3) to investigate the length of the college course, the devices now employed to shorten it, and the relation of college education to the professional and graduate schools; (4) to gain from the experience of prominent business men and others practical views regarding the value of general education; (5) to invite the views of promi-

If I may venture a forecast, an investigation may reveal (1) that time is wasted in elementary education through too much regard for methods and for thoroughness in non-essentials; (2) that the attempt in America to pile the German University on top of the English type, without reorganization of our scheme of education, has led to much of our trouble; (3) that culture elements in education should be largely retained both as a preparation for special studies and business, and in the interest of civilization.

nent students of education and society on the relation of education to the ideals of American civilization to-day; (6) to present a rational view of the whole organization of American education, especially with reference to the time and culture elements."

For various reasons the investigation has not yet (1906) been ordered, although a definite recommendation from the committee to which the subject was referred has gone to the Council, favoring a report on certain ones of the above points.

## ELECTIVES IN SECONDARY SCHOOLS\*

I THINK it safe to assume that every one would allow some limited choice in Secondary Education, either between courses or between studies; that no one would have unrestricted freedom, and that such a proposition is an absurdity; that differ-

\* This is part of a paper read at the North Central Association of Colleges and Secondary Schools in 1901. To secure fresh opinions and reports of experiments, I sent an inquiry to the Superintendents of Schools and Principals of High Schools in the fifty largest cities of the United States. Forty replies were received. Of these, ten favored considerable election in secondary education, and thirty were conservative. Of the forty, fifteen would offer a choice of courses; nine would have but one course, with more or less electives; eleven favored little or no election in any form; five favored free election, but three of these made a proviso for certain constants.

Since this investigation there has been considerable progress in regulating election in high schools; an attempt is made to teach the pupil how to choose his own curriculum wisely, after he has done the required work in the various essential subjects of high-school study. The criticisms in the paper are aimed at unregulated and extreme election.

I present below extracts from many of the letters, showing both the radical and the conservative views. I believe they are valuable as representing real experience and recent opinions. The names of the writers and the schools which they represent are omitted.

"My contention is that as soon as several courses are offered an elective system is established; and that this system, in practical operation, results in more scrappy work and wasted effort than almost any other conceivable form of it. I would therefore consolidate everything into one general course, in which the studies common to all the courses should be designated as 'required,' and the others as 'optional.' We should then get away from the unspeakable

ences of opinion are largely differences regarding methods in reaching results; that the prevailing judgment to-day is conservative and against very large election in secondary schools. As a per-

absurdities found in every school where the old system is in operation. And I would furthermore have an iron-clad rule that nothing except a couple of the sciences should count toward graduation unless a full year of it be completed; and that at least two years of any foreign language be required in order to be counted. In general, I think freedom of choice is a good thing all along the line, provided it be on some rational plan. My objection to the several-course plan is that it is not rational."

"Full freedom of choice as to subjects of study has a place, in my opinion, only in colleges, universities, and technical schools. Limited freedom, presented in the guise of a variety of courses, is admissible in high schools, but there are certain lines of study, relating chiefly to English Literature, History, Civics, and Art, which every course should contain."

"When we come to secondary education I am quite certain that considerable freedom of choice is desirable. It is easy enough to decide upon certain basal requirements which may constitute, say, one-half the course for each pupil, and to allow considerable freedom of choice beyond these requirements. Pupils should not be allowed to take a study which is not a natural sequence of one which has been successfully pursued; and it goes without saying, that a pupil must not be allowed to take a study which is in advance of his attainments. I believe such an adjustment of work, with some provision for difference in capacity and health of the pupil, is in the interests of thorough scholarship, while rigid requirements all through the course, and the holding of pupils to the same amount of work, lead to superficiality on the part of the weaker pupils, and to too little effort on the part of the stronger pupils. I believe in limited election of studies and in such adjustment as will enable a bright and able pupil to complete the curriculum in a shorter time than is necessary in the case of a pupil of mediocre intellect."

"I may say that my present view with reference to electives is that they offer the means for making the high school what it ought to be, an institution adapting itself to the needs of children in their varying interests and capacities and serving the needs of the community. Modern life has become so complex that many new avenues are open to young people of both sexes, so that the professions are no longer the avenues whereby young people have to choose between a life of menial service, so-called, and a life of intellectual trend.

sonal view: There should be one General Course of study representing the fields of knowledge; at the end of the second year the Classical Course should branch from the General Course; whatever elec-

My own experience with electives in secondary education has been, on the whole, very satisfactory. It is, of course, too early to furnish data that are conclusive, but the indications are all favorable. However, you understand that my own experience with electives has been of a restricted kind, namely, certain groups of studies have been required, but probably an average of thirty-three per cent. in the different lines of study has been elected by the pupil."

"I am in entire sympathy with the general movement toward larger freedom in the use of courses of study both for secondary and higher education. For secondary work I should require a certain amount of work as a minimum in English, History and Civics, Science, Mathematics, and Ancient or Modern foreign languages, to the extent of about one-half to two-thirds of the course, allowing free electives for the remainder of the work, provided the electives be taken in a reasonably connected and integrated way. With these provisions I see no danger in elective systems for either secondary or collegiate training."

"An experience of eight years under this system [a regulated elective system as a part of the general course of study] has proved very satisfactory. The number of special or unclassified pupils has diminished about seventy-five per cent.; and I think that the pupils, in general, do more and better work."

[For twelve years has used wide choice of electives, with a few required subjects.] "This plan cultivates the individual and therefore I prefer it. The arrangement of a program does not present insurmountable difficulties."

"In our high schools a change of course of study has recently been made by which students are permitted to elect under direction a certain part of their course. Our people are very much pleased with the new arrangement as it does away completely with courses in our high schools."

"We find electives very desirable. They enable us to keep certain pupils in school who would otherwise drop out. They enable the student to select work more in accord with his adaptability—make work more agreeable and thus more efficient."

"Our program this year is working finely and we expect that it will go on from glory to glory. To reach the individual should be the aim of our efforts."

tives are permitted should be grafted on to this plan; election of the important fields of knowledge should not be allowed, but should be limited to

"I have never been nor am I now in favor of electives to be chosen entirely by pupils or even by parents in the elementary or high schools; but rather an opportunity for electives, when teachers, parents, and pupils have, through the combined study of particular cases, discovered real necessities for choice."

"Concerning the working of electives good students are benefited and opportunity is afforded worthless students to shirk. The plan implies the exercise of good judgment by or on behalf of the student. Those going to college who are earnest students derive great benefit. It has, however, largely increased the work of our teachers, and made schedule-making difficult, with the limited number of hours given us. We think of limiting the elective system to the last two years of our four years' work."

"I think that the power to choose curricula on the part of the pupils should be sparingly given. In a large majority of cases children have not judgment to know what is the best for them. They do not look into the future sufficiently far to choose a course of study adapted to their future work in life, for they have chosen no work, nor have they the remotest idea whether they will be day laborers, merchants, doctors, preachers, lawyers, or school-teachers. Large freedom of choice in elementary and secondary education is working disastrously in the cause of education, in a large majority of cases."

"I have very serious doubts about the ability of high-school pupils to select those subjects which are best fitted to prepare them for life work. We have two places in our high schools where pupils are allowed to elect, and it has been our experience that the subjects which are best adapted to give mental vigor and to develop mental power are never elected. Pupils always take the subjects requiring the least preparation and least study. In fact, if those studies which are known to give the greatest mental strength are made elective, along with those having less value and requiring less effort, pupils always elect the latter."

"In my judgment, electives in high schools are not proper except within proper limits. When students in their 'teens' have a choice they simply will take the easiest. Schools that offer many electives soon disintegrate in scholarship and efficiency. The strong school is one with good backbone courses of study in which the stiffness is maintained."

"The pendulum has swung too far. I think electives have no place in schools of the lower grades, and only to a limited extent in high schools. No

studies within the fields; any departure from this scheme, for the individual, should be based on definite and sufficient grounds; to secure the building of good high schools in small towns a

course of study should be so rigid as to prevent the graduation of a pupil because he failed to reach the required standard in some one subject when in other subjects he had done excellent work. He should have an opportunity to offer an equivalent for the subject in which he had failed. No one questions, I suppose, the advantages of electives in a college course."

"I favor considerable latitude in college and university work, a much less in secondary education, and but very little, comparatively speaking, in elementary education. Too much in the way of electives is a degeneration in sound learning and is a refuge or subterfuge to get out of solid work. Since we threw the doors wide open in our high schools, I am confident the general scholarship has dropped considerably lower than it was when we had three courses only. This may be owing to the system of expansion that has been going forward in secondary education during the past ten or dozen years. Whatever the cause may be, the fact is indisputable."

"For my own part I should like to see our scientific course abolished, as it seems the refuge for all the lame and lazy of the school, and our scientific instructors are unable to devise a course of study which is equal, in educational value and demand upon attention and energy, to the other two."

"I thank God I graduated from a college before electives were thought of. The elective system at —— has just allowed three of the poorest sticks I ever sent to college to get their diploma in three years. I suppose they elected the soft courses, the snaps, in which a mere smattering knowledge carried them through. Those who elect have not the wisdom necessary for election. This is true for both high schools and colleges."

"The large list of electives results in disintegration, scattering of forces, and multitudinous aims. The choices do not seem to be largely made with a view to some future pursuit, but often from influence of numbers choosing the subject, or personality of the teacher, or some other incidental reason. Hence I am in favor of fewer electives and much simpler courses throughout the secondary years."

"I am thoroughly convinced that the elective course, together with all elective studies, in our curriculum, should be abolished. I believe that elementary and secondary education should furnish a good broad solid foundation for higher education and future usefulness. It seems to me that in ele-

single course of study should be advocated for such schools.

This is an age of individualism, and to this fact is largely due the wonderful progress of the past century; but individualism has become extreme. This appears in such disregard of the duties and

mentary schools the foundation of an education should be the same for all students. On reaching the secondary period of education a certain separation of courses is absolutely necessary, but, in the courses mapped out, there should be no election of studies. I am thoroughly convinced by experience that electives and elective courses in a secondary school lead to shallow scholarship, and breed a race of pedants — a race that desires to receive all honors due to training, but does not want to endure the labor attending the same."

"I have seen but little of what they call free election in the high school, and I am of the opinion that but little of it exists except in talk. I have usually found that when you draw near the thing it disappears. I am not in favor of giving boys and girls the privilege of saying what they will study and what they will not. I am in favor of considering the aptitudes and tastes of boys and girls to some extent, and regulating within certain limits the courses that they shall each pursue. If that is all they mean by electives, they do not need to stir up so much dust about it. We all do that and have been doing it from time immemorial."

"Some years ago a plan was proposed and to quite an extent prosecuted which permitted pupils attending the secondary schools of this City and County to elect their studies. The result was a failure. The large majority of parents are incapable of selecting studies which are for the best interest of their children, and I regret to add that many are indifferent. The pupils are certainly too immature to formulate successfully a course of study for themselves. I am of the firm conviction that a course of study should be prescribed by experienced educators, to be pursued by all youths whether attending high school or college under the age of nineteen. In fact it would be well to have a certain amount of prescribed work throughout a student's university course, allowing him an election of certain subjects which are pertinent to the profession or vocation that he believes he will pursue after graduation. My experience and observation as a university student induces this belief. I may state that this is beginning to be recognized at the University of —, where the prescribed course was a rule of conduct twenty to twenty-five years ago; then it was gradually abandoned, but is now being partially restored."



responsibilities of citizenship that the social aim in education has come to be one of the leading problems of thought and investigation. This appears also in theories of psychology and education. Some clamor for provision of an unlimited variety in educational regimen, as if the human race represented all the animal types of a menagerie or of Noah's Ark; they decline to recognize a *genus homo*, evolved through peculiar adaptations and heredity, possessing distinct characteristics, needs, and capabilities. Man is a being whose welfare is realized in development of self-consciousness and acquaintance with the culture of the race. During the period of general education his powers are to be trained, and he is to learn of his environment, physical and social. To this end language and literature, history, science and mathematics, art and ethics in some form, and to some extent physical expression, are essential. To entirely omit any one of these during the period of secondary education is to deprive the pupil of a right whose worth he is not yet able to appreciate. There are some things, aside from occupation, which belong to human beings as such — courage, temperance, wisdom, justice — and, we will add, knowledge of the phenomena and laws of nature, of quantitative relations, of the deeds of men, of the thoughts of men.

Pursuit of inclination is not a principle to be applied in elementary or secondary education; it is the doctrine of Romanticism, so successfully carried out by Faust under the guidance of the

Devil. The child is a chaos of inclinations and impulses, and his education consists partly in emphasizing useful impulses and subordinating others — balancing the whole nature. To this end the best human wisdom, gained through experience and insight, and administered by wise and experienced teachers, must be the guide. It may be asked — Why not allow pupil, parents, and teacher in each case to adjust the course of study, since a wise choice is thus frequently made? I object to this kind of perpetual multitudinous induction for every individual of each new generation, as unnecessary. Since there are educational standards and ideals it is better to recognize them and make individual adjustments a departure from normal requirements.

In my experience with schools, boys who are special students, not by force of circumstances but by inclination and choice, are frequently unorganized and hopeless beings; the place that has known them soon knows them no more — they quickly fall by the way and are seldom heard of afterward. Of such are made the loafers and mental vagabonds.

The question of special high schools is receiving much attention. The view of the English Civil Service Commission, a view held in England since 1853, is a true one. I quote: "We believe that men who have been engaged, up to one or two and twenty, in studies which have no immediate connection with the business of any profession, and of which the effect is to open, to invigorate, and to enrich the mind, will generally be found, in the

business of every profession, superior to men who have at eighteen or nineteen devoted themselves to the special studies of their calling."

I recognize to the full extent the value of the principle of expression, and there can be no objection to the use of this principle in our schools, provided it extends merely to the training of eye and hand as basal to all special activities. Commercial schools in which three-fourths of the time should be given to general education and not more than one-fourth to special occupation might be useful. But some of the radical tendencies of to-day will finally prove to be fads — and we must remember that there is a limit to the public purse. There is a problem, not included in this discussion, of industrial training for some who cannot take a complete general high-school course.

America is not suffering from lack of a spirit of commercialism, but it is suffering from lack of high ideals of citizenship — practical ideals indispensable to the success of democracy. I am not concerned about the question of commercial supremacy, that will take care of itself, and it is not the highest interest of a people. History awards the greater glory not to Phœnicia but to Athens, not to Carthage but to Rome, not to the Sophists but to Socrates.

## THE AMERICAN UNIVERSITY

WE are a practical people and demand returns for our investments, and this is right; but it may not be possible to measure the best elements of national life by commercial standards. America in its pioneer stage has been obliged to emphasize things; we must learn to emphasize life. Some one has said that noble sentiments, poetic ideals, heroic deeds, artistic productions, and moral achievements are the best material for the instruction of youth. Without ideals a nation cannot be great. Their value cannot be given in terms of utility, but they are the soul of all utilities. We estimate the work of universities on too low a plane. The achievements of college men in business are no proper criterion for the value of higher education. True, higher education reaches everything that helps constitute the material side of civilization, and without its influence all industrial and commercial interests, political standards, and inventive power would degenerate. But it does more, it gathers up and preserves and adds to and transmits and makes of service, not only all that is best in the practical field, but all that is best in the field of man's spiritual development. Its highest office is contributing to discovery of truth, love of art, and growth of national character.

The English university makes culture its ideal. In Germany a more practical but not less pure aim is creative scholarship and preparation for service for the state. Our educational object is somewhat peculiar to our history; it may be defined as individual worth and power and intelligent citizenship. All these ends are of exalted character. In England and Germany the university holds a noble place in public regard. No less high conception of its function should obtain in America. Statistics of numbers, incomes, and degrees annually conferred are not the best measure of the success of learning. A high average of intelligence, necessary as it is in a republic, is not altogether a substitute for leadership; the spirit of higher education should produce great men — an originative, progressive force in the nation. The sentiment, "good enough for practical purposes," too often characteristic of our attitude as a people, when applied to scholarship, is unworthy and tends to limit progress. For practical reasons America needs more of the art idea to exalt her conception of the possibilities of this new but promising civilization.

The American university is in a transition stage. We are adding the German university to the inherited English type. This is done by mere superposition, instead of by readjusting the educational system to the new view. The result is that the whole period of education, general and special, is too long. There is still question as to the fittest university ideal for America, but, when we consider the demand of the times to unite

learning with utility, the demand for scholarly research, and the growing belief in the idea of scholarship combined with service for the state and society, we cannot doubt that the tendency is toward the best that is represented in the German university system, of course with proper adaptations to the spirit of our civilization. The latest discussions in England have the same trend. That productive scholarship may become characteristic of American universities inducements must be offered to attract the ablest men to the teaching profession, and leisure must be given them for research, and to prepare instruction of the highest standard. The important difference between the average American professor and the English or German is that in our colleges the men are overburdened with special and general duties and have neither time nor strength to give to constructive work.

The Graduate School is becoming the characteristic feature of a genuine university. I believe every state university at a proper stage of its development should exercise the highest university function. Money is required for adequate equipment and able instruction. Will the people of this State [Colorado] take the large view and demand the best? Shall our sons and daughters have here opportunities for the highest scholarly attainment? The investment would repay; in time the influence of high-grade graduate work would reach the whole educational system and the State's every interest and activity. It is not enough that such advantage is offered in Germany or Massa-

chusetts. We need it in our midst, — an ideal to cherish as our own, an essential part of the life of the state. The spontaneous energies of a people make for progress; but the state as such must come to self-consciousness. True scholarship is not partisan, it is not selfish or mercenary; it is given to the discovery and imparting of truth. Popular devotion to the support of such an interest will do more than all else to bring democracy to a consciousness of its ideals. Men who love the State, to whom rich returns have come from developing its resources, could render no better public service than by endowing chairs in the Graduate School of the University for research. The discovery of principles is usually the work of pure science. The knowledge and devotion of the scholar are required to search out fundamental truth, although the practical application often falls to the ingenious inventor. Professional and technological schools hold a great place in the scheme of education, but the faculty of pure science and the liberal arts must remain the center and life of the university.

I would not be understood as advocating mere learning. The gentleman of culture who simply enjoys his culture and his superiority has no place in the world to-day. The scholar should be a patriot in a large sense. The age demands expression. The church is less than ever satisfied with mere subjective religious enjoyment, it engages in practical work for humanity. Ethics as a philosophical study is comparatively useless unless it leads to an ethical life. Knowledge is

not valuable unless in some way it is used for others. Education is not education unless it stimulates self-activity. The people may have faith in the spirit of higher education to-day, for it aims to help the world. The scholar with open-mindedness pursues his work, not in the monastery, but in communion with nature and life.



## A NATIONAL UNIVERSITY \*

PROFESSOR GIDDINGS, in his work on Sociology, enumerates twelve modes of equality necessary to a successful democracy, and he says that only by a thoroughly organized and successful public-school system can a sense of the equalities be instilled. He might have included state universities and a national university. There are problems of democracy, serious ones, and our colleges have not yet done their full work in helping solve them. While our state universities have not yet done all that should be expected of them, I believe they are doing much in making citizens who have an interest in the welfare of the state and a ready sympathy with the problems of all classes of society. A national university, in touch with the people, supported by public funds, would give the professors and students therein a truer sense of true Americanism than could be developed in any other relation. It would serve to make the brightest and most progressive minds of the world leaders in bringing the people to a consciousness of their ideals. It would pay to maintain a national university if for no other purpose than to give our representatives in Congress other interests than commercialism and politics. In

\* Part of discussion at the National Educational Association, 1901.

founding and upbuilding a national university they would devote themselves to an ideal interest ideally. Its idealizing influence would be at the center of the governmental life of democracy. Its effect upon the nation in the course of a century, I believe, would be marvelous. Scholars, assembled in a national institution of learning from all parts of the country and from all countries of the world, would carry to the corners of the earth American ideas, ideas purified by their very means. Our statue of Liberty Enlightening the World would then have a true significance.

The above are additional arguments for a national university. Moreover, I am confident the great mass of public educators and of all thoughtful Americans believe in a national university. For more than a hundred years the project has been before the people and has been strongly advocated by eminent men. The National Educational Association in the seventies unanimously and repeatedly affirmed its belief in a national university. There has existed for years a National Committee of Four Hundred to promote its establishment. This committee has an executive council of fifteen members, all eminent men in the history and affairs of the nation, who, with remarkable zeal, have devoted time and study and active effort to the problem. It is to be regretted that the National Educational Association, in addition to expressing its belief in a national university, did not appoint an active committee to aid the cause, and provide the committee with necessary funds.

I wrote recently to all the state universities, asking for latest views regarding a national university. Up to date I have received eighteen replies, and all but one are favorable to the idea of a genuine university conducted and supported by the government. One of them says: "I do not urge the establishment of such an institution in the interest of the further development of our resources, of more commercialism, or for any other material reason, but purely in the interests of common democracy." Another says: "If we agree that a higher public-school system is necessary, with its early response to public sentiment, we must for that very reason concede that the old endowed institutions, which do not rapidly respond to public sentiment, are also a necessity to offset too rapid a change in public thought. In other words, both are necessary, but the enormous wealth and endowment of the conservative class should be met by advancement along the lines of improvement in the responsive class. This can be met only through the creation of a national university."

I also wrote to the members of the executive council. These men are widely scattered, and I have heard, directly and indirectly, from only six. General Nelson A. Miles writes a very strong argument for the university idea. He also says: "There has been no valid room for other than affirmative views, and there can be none." Ambassador Andrew D. White reaffirms his views so often strongly expressed. Ex-Minister John A. Kasson offers a convincing affirmative argument.

Professor S. P. Langley, heard from only indirectly, raises a practical point, to which I shall refer later. Professor Simon Newcomb says: "So far as what I should desire to see, my views remain unchanged." He, however, expresses fear of the strength of the opposition. Ex-Senator George F. Edmunds writes a full expression of his views. Among other things he says: "Such an institution, being purely non-sectarian, and differing in this respect from other powerful institutions in Washington and elsewhere, can have a vast influence in preserving the fundamental principles of liberty of thought and action under equal law. I am confident that, when the subject is considered broadly, success will easily be obtained, notwithstanding the opposition which, in the main, I cannot but think, arises from selfish interests." More than one of these men express in substance this thought, quoted from one of the letters: "These considerations make all opposition based on local and denominational selfishness so unworthy that they should not for a moment weigh with a patriotic people or their honored representatives in the American Congress." Hon. Andrew D. White, in an article first published in 1889, but revised and republished in 1900, offers strong arguments. He believes a national university would have an influence in uniting all sections of the country; that it would become the equal of Berlin; that it would in every way supplement and aid existing universities; that the influence of such an institution upon the atmosphere of Washington would be most salutary.

President Jordan of Stanford has an article in the *Forum*, 1897. He refers to the influence of the University of Berlin upon Germany, and urges the need of a national university for the United States. Further on he says: "It is not the needs of the District of Columbia which are to be met by a university of the United States. The local needs are well supplied already. It is the need of the nation, and not of the nation alone, but of the world. A great university in America would be a school for the study of civic freedom. A great university at the capital of the republic would attract the free-minded of all the earth. It would draw men of all lands to the study of democracy. It would tend to make the workings of democracy worthy of respectful study." He further says: "If a national university is a national need, it is the duty of the people to meet and satisfy it. No other power can do it. As well ask wealthy manufacturers or wealthy churches to endow and support our supreme court of law as to endow and support our supreme university. . . . A university bears the stamp of its origin. Whatever its origin, the university ennobles it. But a national university must spring from the people. It must be paid for by them; and it must have its final justification in the upbuilding of the nation. . . . There is no instrument of political, social, or administrative reform to be compared with the influence of a national university."

I mean by a national university a great post-graduate institution — a greater than Berlin — wonderfully equipped, with professors represent-

ing the culture and progress of the world, with thousands of graduate students from all parts of the country and from all countries of the world, standing as an ideal interest of Congress and of the American people, in touch with the people, and helping the people come to a consciousness of the true ideals of democracy, and spreading those ideals over the civilized world.

We are told that the scheme is visionary. The American republic needs a true and far-reaching vision of greater things than average politics gives us. We are told that there are difficulties in the way. When shall the Anglo-Saxon American people be told that they are not to undertake a right thing because there are difficulties in the way?

This is not a question of the interest of a few great universities or of a few great religious denominations; but it is a question of fostering our public-school system, our public universities, all colleges and universities of the better class, democracy, progress, American scholarship, national ideals, and America's influence upon the world.

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#### NOTE

This volume was already in type when an extended report on the question of a National University was presented at the meeting of the National Association of State Universities held in Baton Rouge, Louisiana, November 12, 1906. This report was unanimously approved by the association, and active measures were adopted to further the cause of establishing a National University.

The Committee summarized its views as follows:

"In the judgment of the Committee the larger weight of evidence and opinion favors some kind of an organization at Washington, established, supported, and controlled by the Government, which shall secure the best use of the various opportunities for research. The agencies at the National capital are of vast extent and of the highest importance, and they should be utilized for the benefit of scholarship in this country and as America's contribution to the world of science.

"The proposition to leave the administration of these to the control of private institutions and organizations seems to us too illogical to require argument. Not only the ownership of the various scientific agencies in Washington, but the responsibility for their completest use, are vested in the representatives of the people.

"The state universities believe that they would be aided by a National University and that the whole cause of public education would be benefited.

"It appears to us that in view of all the conditions it is as much a duty of the United States to maintain a National University as to support the Smithsonian and other like institutions, and that the advantages far outweigh any argument drawn from traditions regarding the genius of our Government. Probably a National University would accomplish more than any other means, not only to develop true scholarship in this country, but also to bring forth the best ideals of our democracy.

"The Committee further gives its opinion more in detail upon the various questions raised:

"1. A University supported and controlled by the United States Government should be established at Washington.

"2. While a humble beginning might be made with some kind of organization that would merely direct research work, preferably at the start the institution

should be a regular degree-conferring graduate university with faculty, buildings, and laboratories. In the Government departments, bureaus, and laboratories there are limitations of instructional force, room, etc., that would make a regularly equipped university necessary even as a means of using the government agencies. It should include all departments for which there is a demand, and in which superior advantages could be offered.

"3. Even if the University were organized merely to conduct research work, nearly all agree that a superior faculty would be indispensable.

"4. Affiliation should be sought with all departments and organizations in Washington that would contribute to the work of the University.

"5. Full credit for work done in the National University should be given, by the various universities having graduate schools, toward degrees, provided one year of work toward the higher degree has been taken at the home university and the work at Washington has been taken along the prescribed lines.

"6. (a) Preferably the name of the institution should be 'University of the United States.'

"(b). The members of the Board of Trustees should be appointed by the President or the Supreme Court, and the ground of appointment should be exclusively fitness for the position. They might well be selected from the prominent educators of the country.

"(c) The plan of organization is a detail that could be settled by the Trustees."











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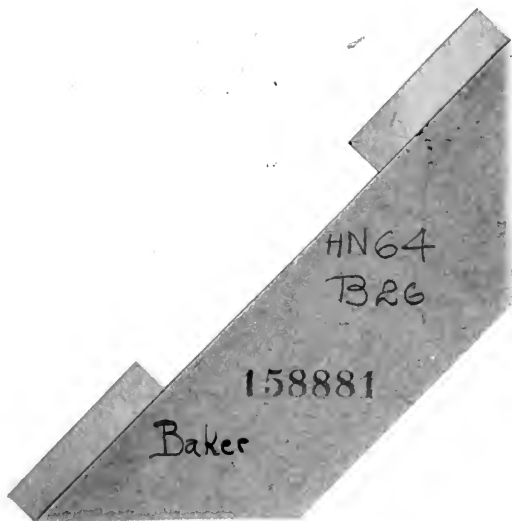
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